

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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The Veteran Preachers' Home.

It has been nearly a year since in the columns of The Baptist Record, I brought before the Baptists of Mississippi the question of our duty to the aged ministers of the denomination and the best method of discharging our obligation to them. The interest in the matter was greater and the discussion took a wider range than I had anticipated. There seemed to be but one opinion as to the duty to these dear brethren and of our failure to meet it to the full; and more there was the unanimous expression of a desire and purpose to do for them what has never yet been done, namely, to meet all their temporal needs and put them absolutely at ease concerning material things. As to the best method of doing this, numerous differing opinions were expressed.

It seemed to me then, and for a considerable time after the discussion was opened, that beyond all question the thing to do was to build a home for them, invite them into it and care for them as the guests of the denomination as long as they lived. There were many who agreed with me in this view, and I had the offer of money and land with which to begin the work, and invitations from pastors to visit their churches and lay the enterprise before their congregations.

But I was not willing to make any mistake as to the method. And so, though not doubtful of the issue, I sought to preserve a receptive rather than a combative state of mind, that thus I might duly consider every form of proposal that might be advanced with the reasons given for it. As the result of this patient and careful study of the subject, my mind has undergone a radical change of opinion, and I am now convinced that the best interests neither of the preachers nor of the denomination would be conserved by building a home for the former. Strange, isn't it, that a man's judgment can be so influenced as to permit one conviction to be cast out and substituted by another? Perhaps, if we were less proud of our own opinions and more concerned for the good of others, such changes would occur more frequently.

It may be of interest to the brethren to know some of the considerations that have wrought this change of opinion in me:

1. The ministerial career of the preacher does not terminate with his withdrawal from the pulpit because of the infirmities of age. If in the past he has been the oral exponent of divine truth: if he has taught the people the way of righteousness: if he has led them to calvary where they have be-

held and become enamored of the incarnate love of the world's Savior and have committed themselves to his keeping and guidance: then, they are still preachers, eloquent with all the memories and suggestions of the past, still potential for good to all who have known and heard and been helped by them in the years gone by. As Bro. Cooper, of Pontotoc, fitly declared, they are "object lessons" in their respective communities, each a benediction which the community ought to be permitted to enjoy until God shall take his servant home. And so it seems to me that no plan is wise which contemplates the separation of the aged ministers from the body of the people: it would not make for the up-building of the cause of Christ.

2. The personal preference of each minister as to how he shall spend his later years is a worthy consideration. Many writers have indicated their doubt whether the brethren would be willing to go to the Home, even if it were already built and waiting for their admission. The more I have thought over this doubt the more I have found myself inclined to accept the judgment of those who entertain it. Men, as well as women, become attached to places and things; the old trees under which they played as children, the brooks in which they paddled and bathed and fished, the paths that ran across the fields to neighbors' houses, the neighbors themselves, even those who scolded them for taking on the sly their apples and berries and melons. The houses in which they ate and heard fairy stories at night and slept and dreamed strange things, down to the very graveyard where the simple head-stones tell whose mother and father and sister have been sleeping, oh! so long. Why shall not men who have spent their strength in toil for the good of others, become attached to the people and scenes that have witnessed their labors and wish to continue among them until the end? And who is hard enough of heart to say them nay?

Some people are never so happy as when managing their own affairs. If a preacher has any family, if only a wife, as an average fact he would love to have his garden and cow and kitchen and dining table where his wife could sit before him and they could talk without restraint, after the manner of their simple life. This comfortable condition of living could hardly be realized in the contemplated Preachers' Home. The question arises: Is it impossible of reali-

zation otherwise? I do not think so. I believe it can be attained without segregating these men of God unto one locality, to eat, to sleep and to patiently wait for the Master's call.

3. I fancy I hear some brother say, "Well, if they are not satisfied with a Preachers' Home, I'm going to call a halt; I'm down and out." Stop, brother, take it back before you say it. You don't mean that. Back behind the expression "Old Preachers' Home" is something bigger and better which you and I thought to do and which yet may be done. What is that? To please, not ourselves, but these dear brethren who can't work any more, to make them comfortable and happy in their own way and not in our way. If we can do that, we ourselves shall be the happiest of all. Next week, God willing, I will tell you how I think this may be done.

John L. Johnson.

Sermonette.

(By R. S. MacArthur).

I have shown thee new things from this time, even hidden things which thou hast not known. They are created now and not from of old; and before this day thou hearest them not.—Isa. 46:6, 7.

The progress of physical science is making it vastly easier for us to believe in God than ever before. The long-distance telephone and the wireless telegraph make it easier than ever before in the history of the human race to believe in the unseen God and in invisible forces. I can stand in New York and through a long-distance telephone talk to my brotherman one thousand miles away without the violation of natural law, but in perfect harmony therewith. Who dare say that I cannot kneel in my home and talk to my Father who is in heaven? Perhaps this heavenly communication is in perfect harmony with natural law as talking through a telephone. God is still speaking to us in his world and showing us more and more of his stately footsteps, when clothed with wisdom and might, he walks through his universe.

Watching on the hills of faith
Listening what the Spirit saith
Of the dim seen light afar
Growing like a nearing star.

News in the Circle

MARTIN BALL.

Dr. G. A. Lofton has resigned the pastorate of the Central Church, Nashville, Tenn., after 21 years' successful service. He is president of the State Mission Board and a member of the City Board of Education. His future movements are not known.

Pastor R. M. Boone presented his resignation to the church at Indianola last Sunday. It is sincerely hoped he will not leave the State. He is a forceful preacher and a splendid pastor. Some of our pastorless churches should immediately write him.

The splendid remodeled house of worship of the First Baptist Church of Oxford was dedicated Oct. 3. Dr. J. M. Frost, Secretary of the Sunday School Board, preached the sermon, which is said to have been very fine. The annex cost \$10,000 and has 26 classrooms. The structure now presents the appearance of a new building.

Rev. J. S. Edwards, who went to Florida a year ago to regain his health, has recovered. He has been supplying the church at DeFuniak Springs. He could be induced to come to our State. Let some of our pastorless churches write him. He is a good preacher and a fine pastor.

Pastor S. R. Gordon leaves Inverness after two years of successful work and will take the pastorate at Gunnison and Rosedale. He leaves the work at Shelby in good condition.

Pastor H. W. Rockett writes: "We have just closed a good meeting at Tillatoba. Dr. Bacon, the Grenada bishop did the preaching. It was clear and impressive. 11 by baptism and 1 by letter. It was the best meeting Tillatoba has had in a long time. Strength, hope and courage for the future came to the church."

Bristol, Va., has been dry for a long while but Oct. 1 saloons were reopened. The Baptist and Reflector says: "One killed, two attempted murders, twenty 'knocked out,' and four cases of wife-beating and assaults on women." What a record for one day!

Rev. Austin Crouch, formerly pastor at Corinth, resigned the Woodlawn Church, Birmingham, Ala., to accept a call to the Gaston Ave. Church, Dallas, Texas. His church gave him up reluctantly. He will enter his new field at once.

Dr. J. B. Moody, of the chair of Theology in Hall-Moody Institute, Martin, Tenn., was married Sept. 28, to Miss Yeaman Adamson of Kentucky. He says: "Congratulations are in order." So here they are.

Rev. J. E. Barnard, of Cartersville, Ga., who has been working sometime as an inde-

pendent evangelist, has accepted a call to the Tabernacle Church, Valdosta, Ga., and will enter the work Oct. 17.

We gladly welcome Dr. C. V. Edwards to this part of our State. He comes to one of the best churches in the State and we predict for him a successful pastorate. The field is broad and white unto the harvest.

The pastor at Taylorsville, Ky., was lately assisted by Evangelist W. D. Wakefield, of the Home Board, in a meeting which added 90 to the church. The town was greatly stirred.

The church at Martin, Tenn., recently set apart to the work of the Gospel ministry Bro. H. W. Stigler. He is a brother of Rev. G. H. Stigler, so well and favorably known in Tennessee.

Dr. S. A. Hayden, who gave so much trouble to the aggressive Baptists of Texas, has been excluded from the Oak Cliff Church, Dallas, by a vote of 90 to 2. He refused to work with the church in co-operating with other Baptist bodies.

Rev. E. R. Carswell becomes Field Editor of the Arkansas Baptist, and combines his paper, the Bible Baptist, which he has edited for some time, with that paper.

Evangelist Terry Martin has begun the publication of a paper at Wickliffe, Ky. It is called The Evangel. He says it will be devoted to the propagation of "sane evangelism." So mote it be.

At the Seminary Jubilee Celebration Mrs. John A. Broadus was the only one in the audience who was present at the opening of the Seminary 50 years ago. She was received with applause.

Rev. J. H. Moore goes from Bethel College, Ky., to the presidency of Oklahoma Baptist State College. He is splendidly equipped for the work and will doubtless make a success of it.

There have matriculated 230 students at the Seminary in Louisville up to this date—25 more than last year at the same date. Everything indicates the largest attendance in the history of the Seminary.

The First Church, Minneapolis, has called two co-pastors to assist Pastor W. B. Riley. Rev. J. O. Buswell is to be the evangelist-pastor and Rev. M. C. Martin will aid both W. B. Riley and J. O. Buswell. Some things are funny.

Miss Allnutt, of New Liberty, Ky., began work as a missionary of the Home Board, Oct. 1. Her field is Tampa, Fla. She is one of the first graduates of the Woman's Training School, Louisville, Ky.

A wonderful meeting has just closed at Tishomingo, Okla. It resulted in 107 additions to the church. 70 by baptism. Work for the pastor just begins.

Pastor J. M. Anderson, of South Knoxville Church, Tenn., recently closed a meeting, lasting fourteen days, in which there were 46 additions all by baptism. The pastor did the preaching.

It was decided at the meeting of the Yazoo Association to send a car load of provisions and clothing to the Orphanage. Superintendent Carter furnished the needed information and a committee was appointed to procure the car and see to the loading. A wise move.

Let every one who expects to attend the State Convention at Winona, Nov. 9, forward your name to Martin Ball, Winona, Miss. This will insure you a home during the meeting.

Dr. E. Y. Mullins, president of the Seminary at Louisville, says: "The Seminary stands for the whole teaching of the Bible as to God, the person of Christ, His atonement, sin, redemption, the church, baptism and the Lord's Supper, and all the distinctive views held by the Baptist denomination."

Last week's Baptist Courier is devoted to the Seminary Jubilee semi-centennial opening. It is a splendid "write up" of the Seminary. But Dr. Thomas will have no other kind.

Our Meetings.

While the report comes somewhat late yet we feel that it may be of some interest to the brethren. Beginning on the 4th Sunday in August at Love Station we were assisted by Bro. Ed Solomon, of Helena, Ark. The preaching was of high order and the Lord blessed it unto the salvation of 9 souls, of which 7 were united with us by baptism. The church was also greatly revived.

From here we went to Tyro, and had the pleasure of having with us on the 5th Sunday of August that "Prince" of Sunday School men, Bro. L. P. Leavell, who delivered two very instructive addresses on Sunday School and its work. Bro. W. L. Savage, of Memphis, and this scribe did the preaching alternately, which the Lord graciously blessed. 10 were received into the church, 7 by baptism, 3 by letter. And on the 3rd Sunday in September we began our meeting at Lookahama. Bro. A. T. Cinnamon, of Senatobia, did the preaching in a forceful and masterly way. Here we had no visible results, but I feel sure the good seed which was sown will yet bring forth much fruit. The church was strengthened and Zion's walls will be built. On account of sickness we were deprived of having our

meeting at Crenshaw, and thus closes our summer's work.

To Him be all the glory.

Yours in service,
J. S. Deaton.

Entertainment During the State Convention at Winona.

Please give heed. All messengers to the Convention which meets at Winona November 9, will please send their names to Martin Ball, Winona, Miss. Our hotel and boarding house facilities are limited and it is absolutely necessary to have your names in the hands of the committee on entertainment to insure a good home. If you send your name and afterward ascertain that you cannot attend notify us at once. You be good to us and we will do our best to please you. The time for the arrival of trains will appear next week.

Yours for service,
Martin Ball.

Winona, Miss.

"Weigh and Measure Your Words." Ditto, My Brother.

A man has as much right to criticize what I write as I have to write, so long as criticism is within the proper bounds. I appreciate the spirit of Bro. Whitten, but haven't much sympathy for his definition of "Gospel." I think he is the only theologian on the continent that thoroughly agrees with Bro. B. F. Whitten.

He objects to my definition of gospel, to-wit: "The gospel is good news of salvation in Christ."

1. Bro. Whitten objects because it "narrows the meaning of the word." He says: "Gospel is an Anglo-Saxon word, and simply means 'God-story,' which would include alike the entire revelation of God." Here is where Bro. Whitten differs from "a standard Bible dictionary" published by Funk and Wagnalls Company which is as follows: 1. "Gospel (euaggelion)—good tidings; A. S. God-spel, 'God-story.' The N. T. term for the contents of the message given by Jesus Christ to the world."

Now read what Marvin R. Vincent, D. D., of Union Theological Seminary, N. Y., has to say on the word "gospel":

The Gospel (euaggelion) signifies originally a present given in return for joyful news. Later it comes to mean the good news itself—the joyful tidings of Messiah's Kingdom. Though the word came naturally to be used as the title of books containing the history of the good tidings, in the New Testament itself it is never employed in the sense of a written book, but always means the word preached. Further he says, "The Gospel is God's, not Matthew's nor Luke's; the meaning is, the good tidings of the kingdom, as delivered or represented by Matthew."

But let us go to the Bible for definition

of the gospel. Rom. 1:1-4: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the holy scriptures), concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead."

It is a "God-story," but about what? The tower of Babel, the creation, the deluge, David Killing Goliath, Cain killing Abel? or about Jesus Christ, God's Son?

I. Cor. 15:1-4: "Moreover brethren I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." What was the "word preached" as Dr. Vincent says? Whatever that word is, it is the gospel. Here it is, "how that Christ died for our sins according to the Scriptures; and was buried, and that He rose again the third day according to the Scriptures."

But where did Bro. Whitten learn that the "Greek word evangelion, meaning glad tidings, has been improperly translated?" You, my brother, are the only scholar and theologian I have heard make such an assertion. It is the word invariably used to express the idea "gospel." Greek—euaggelion; English—gospel; euaggelion—glad tidings; gospel—glad tidings. Therefore gospel—glad tidings.

Of course I can say loosely that the whole Bible is the gospel, but Dr. Vincent says it is never used in the New Testament in that sense.

Be sure Bro. Whitten to "weigh and measure your words."

Fraternally,
W. A. Jordan.

Houston.

Bro. W. P. Price came Tuesday after the second Sunday of August to begin with us in a meeting. We had the meeting out of the appointed time in order to secure Bro. Price. He preached until the next following Tuesday, and was called home to his sick child—just in the midst of the meeting. The fact and cause of his leaving us at that time were then considered by us as the greatest reasons for regret in all the work here this year.

However, he came back the first Sunday in September and stayed until the second Sunday. On Tuesday of this week of service our whole church and community were severely shocked and grieved because of the death of Sister Louise Thigpen-Tabb, a mem-

ber of our church. She was the daughter of our beloved Brother Thigpen, of Magnolia. Bro. and Sister Thigpen both were with her during her sickness. The funeral was conducted at the church at 11 a. m. Wednesday by Bro. Cooper of Pontotoc, Bro. Price Bro. Barr, of the Presbyterian Church here, and by her pastor. Bro. Cooper, who was reared with Bro. Thigpen, his class-mate and room-mate and life-long friend, spoke. His message was not mischosen. He brought from the Word and experience the sure comfort and cheer of God's promises. The prayers and sympathy of our whole church go out for and to the bereaved. After the funeral our meeting continued till Sunday, and throughout was of the very kind we needed most. Our church was greatly strengthened in every way. There were nineteen additions to the church. Some debts were settled up, and \$325 worth of windows are to be put in as some of the results, and this in addition to the \$1700 the balance on our church debt paid last spring.

Everybody knows Bro. Price. We like him for his good religion, and his good sense, and especially for the right combination of these two things, and his untiring zeal.

L. A. Moore.

Ordination.

By request of the Baptist Church at Goodman, a council consisting of the following named brethren, Deacons N. D. Hearn, of Ebenezer, Dr. H. F. Gullledge and J. W. Henderson, of Goodman, Pastor Green, of Lexington, Rev. J. P. Hickman, of Durant and J. T. Ellis met Oct. 22, 1909, to consider the propriety of ordaining to the deaconship Brethren Geo. L. Cowser, J. T. Skelton and W. R. Ellis.

Brother Hickman was called to the chair, Brother Thomas was requested to act as clerk and Brother Green directed the examination.

To the satisfaction of all, each question was intelligently answered.

By appointment of said council Bro. Green preached the sermon, which was very appropriate and impressive. J. T. Ellis led the prayer and after the "laying on of hands" Bro. Hickman delivered a timely charge.

We think the church was wise and prudent in the election of deacons, and our church is blessed with a noble set of officers.

A. C. Thomas.

Bogue Chitto Association.

This body will meet on Thursday before the 4th Lord's Day in October with Silver Springs Church, 12 miles east from Oayka, I. C. R. R.

The K. & E. R. R. passes within two miles of the church, but there is but one train each day, and the morning train does not reach the community until afternoon.

T. C. Schilling.

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The Mississippi Association.

This body of men and women met in its 103d session on the 7th inst. It enjoys the distinction of being the oldest Baptist Association in the State, having been organized in 1805. One feels at once that he is on historical ground and his appreciation of the foundation work done by our forefathers is increased. This session was held with the Hopewell Church, Franklin county. This church is located near the new town of Monroe, on the Mississippi Central Railroad, about midway between Roxie and Brookhaven. Rev. Joseph Jacob is pastor here where he enjoys the love and confidence of the church, and is receiving the blessings of God upon his work. The time having arrived for opening the Association, and the moderator and clerk being absent, W. I. Causey was put in the moderator's chair and T. J. J. Spurlock was made clerk, both being temporary. The old custom of reading the letters from the churches was followed. Joseph Jacob and S. W. Sproles were named as reading clerks. After consuming just 69 minutes in this exercise, the Association elected as moderator W. I. Causey, clerk T. C. Schilling, and as treasurer, T. J. J. Spurlock.

At 1:30 point the Association adjourned and partook of a bountiful repast.

THE BAPTIST RECORD.

Thursday, October 14, 1909.

The introductory sermon was preached by the appointee, Rev. E. Gardner, from II. Tim. 1:12. This unusually helpful sermon was simple, sensible, sound.

The question of Publications was given one of the best hours of the Association and all the time desired, and we are sure the importance of reading The Record and other good papers was felt by some at least as they had not hitherto felt it. New subscriptions and renewals were taken for The Orphanage Gem, The Foreign Mission Journal, Our Home Field and The Baptist Record.

Also the question of Missions was accorded a good hour and Secretary Rowe made, as usual, a strong presentation of the claims of missions. Others made good speeches on this and other questions before the body.

The attendance was not large, but the interest and spirit were fine.

This editor was comfortably cared for in the home of Bro. and Sister Impson, who were very kind in every way. Having to leave at the close of the second day, we are unable to report the doings of this body for Saturday and Sunday. We are sure, however, that the constant rain Saturday very greatly interfered with the work of the Association. We met many new friends there and shall cherish their memory and value their friendship. It was in this Association that the activities of Elder Richard Curtis were felt in the early days of Mississippi, as a state, and it was this body which erected recently a suitable monument at his grave.

The Mississippi Baptist Pastors' Conference.

The pastors of the State will meet at Winona Monday evening, Nov. 8, at 7:30, for the purpose of organizing a Pastors' Conference. The introductory sermon will be preached by Rev. Bryan Simmons, of Brandon.

Tuesday Morning.

9 to 9:30—Devotional exercises, conducted by M. O. Patterson.
9:30 to 10—Election of officers and other interests.
10 to 11—Christ's Interest in His Own People, T. J. Shipman.
11 to 12—Christ's Concern for the Lost, D. A. Ellis.
12 to 2—Refreshments.
2 to 2:30—Devotions—J. H. Coin.
2:30 to 3:30—Pastor's Relation to the Laymen's Movement, L. E. Barton.
3:30 to 4:30—A Pastor's Movement, R. A. Kimbrough.
4:30 to 5—Pastor's Relation to Evangelism, W. A. Borum.

Only three weeks more remain till the State Convention, at Winona. The importance of pressing collections for State Missions can hardly be overestimated. A failure to raise a sufficiency of funds to meet all obligations on this score would not only

be humbling to our denominational pride, but would become a real hindrance to future operations. This department of our work ought to have an even start and a clear way at our Convention. With a general, steady move all along the line, we can easily have it so. Secretary Rowe is doing some very strenuous work during the associational season, and we feel sure the hundreds of faithful pastors in the State will stand by him nobly, as they have done in the past. If they do, all will end well. Let it still be borne in mind that sixteen months between conventions means sixteen months' expenses and not twelve only. In round numbers State Missions will need \$30,000 from last convention to this.

Mr. P. K. Whitney, editor of the Raymond Gazette, is a graduate of our great A. & M. College at Starkville. He ought, therefore, to know a good college when he sees it. Read his editorial on Clinton in another column and see the impression our own great college at Clinton made upon him.

In an article by J. R. Sample in our issue of Sept. 30, the following should have been said in the 2nd paragraph: "There are multitudes of lost sinners, perhaps some in the churches, who are without concern, if they do not delight in wearing the yoke of sin, which is a delusion."

We are glad to chronicle the arrival of a fine boy on the 14th ult. in the home of Rev. and Mrs. L. A. Moore, of Houston.

When we last heard from Clinton there were 345 names on the Mississippi College roll and boys were still coming in.

Mississippi Baptist Convention.

This body will meet on November 9th, 7 p. m., at Winona.

The Convention Sermon will be preached by Rev. W. C. Grace, D. D., or his alternate, Rev. I. P. Trotter, D. D.

Tuesday, the 9th, will be devoted to a pastors' conference, up to the hour of 7 p. m. T. J. Bailey, President.

Listen Gulf Coast Association.

There was considerable dissatisfaction with the associational letters (blank) sent out last year, because they did not give a place for the ladies to report their contributions. This objection to the letters was well founded, but I was compelled to send out the same letters this year, for I could get no others. I therefore suggest to the sisters that they use a supplementary sheet, making a full report of their work, and attach it to the church letter. This will save the clerk a lot of trouble.

W. H. Boone.

Thursday, October 14, 1909.

Letter No. 25—To a Young Minister Who Impressed Me as Being Inclined to Be Too Much of a "Lady's Man."

My Dear Brother—They tell us of a certain mother among the ancients who dipped her son in a river, the waters of which rendered all the submerged parts of the boy invulnerable. But in dipping, the mother held on to one of the heels of the child, which, of course, was not immersed. And so it happened that the boy, having grown into manhood, was at last killed by an arrow from his enemy's bow, and the poisoned wound was received at the only vulnerable spot of the boy's body, namely: That fatal, unsubmerged heel. I refer to this piece of mythology in order to enable me to say as plainly as possible that every man among us has his vulnerable spots.

Now, you are a young minister, and, maybe, you have almost (if not quite) decided that you are an exception to this rule. But you are not. And, what is more, I feel sure that I have located at least one of your weak spots. You may have more than one such vulnerable spot—most of us have; but you must pardon me for saying as emphatically as I can put it that I have discovered at least one of the spots in your life where you are liable to be dangerously, if not fatally, wounded. Do you know where that is? Well, it is in the region of a marked inclination on your part to become too much of a "lady's man."

I hardly feel that any sort of apology is necessary for intruding this letter. For sometime I have felt that the letter itself is a necessity. And the other day, when I saw you with the women, I watched your "antics" for nearly an hour (usually more people are watching us than we know). My brother, you are on dangerous ground. If to be forewarned is to be forearmed, then I beg you to accept this letter in the spirit of a timely warning. Of course, I shall have to say some rather plain things to you; but if you will accept the letter in the same Christian spirit in which I am writing it, then it will do you good; and, to say the least, you'll think none the less of me.

1. You Ought to Be a Lady's Man.

Who help the preachers more than do the ladies? I have been in the pastorate long enough to know that many Baptist churches are kept up very largely by the women. Unless you are a ladies' man, in very truth, you will be placed in many embarrassing attitudes in the course of your life as a Baptist pastor. In most of the churches the women are the salt and the light; and if you are not so "cut out" that you can work harmoniously and well with them, the chances are that the light that is in you will soon become darkness. They haven't the money like the men—but they have something better: They have a way of getting at the pocket-books of the men, which always "gets the answer." Therefore, my young friend,

THE BAPTIST RECORD.

5

what I say unto you, I'd say unto all the other young preachers: Stand up for, and stand in with, the women.

2. No One Ought to Be Too Much of a "Lady's Man."

I know of nothing more fascinating than the company of women. Man, when at his normal self, loves to be in the company of the ladies; and vice versa. God made us that way on purpose. Each sex finds in the companionship of the other that which satisfies, and enchains, and thrills, and charms.

In the creation of Eve God not only made Adam a companion, but "an answering-to" (that which satisfied him every whit). And it is as true of you as of Adam—"it is not good for (any) man to be alone." No man can be as happy apart from the companionship of woman as with it. That is why every man, when at his best, is a lady's man.

Now, one may become as intemperate in his love for the company and the association of women as he can in his love for any of the evil things of life. Paul says that every man who strives for life's mastery is temperate in all things. That even includes one's inclination to be a lady's man. But, my brother, in this matter you are already becoming very intemperate. You don't want to become a female-companionship-fiend do you? Well, that's what you are coming to. You'll preach against the drunkard, and the dope-fiend, and the like of that. And yet, unless you change your manner of life you'll be as guilty as any of them—with this exception: you'll be a slave to what God intended as your richest earthly blessing, while they will be slaves to one of life's curses.

3. No Minister Can Afford to Be Too Much of a "Lady's Man."

(1) In one important respect ministers and the women are weighed, by public opinion, in the same balances: both are expected to keep themselves even above suspicion. If you want to know how much of a lady's man you ought to be, then figure out in an unbiased way how much of a "man's lady" you think every woman ought to be. Propriety and discretion and the general fitness of things say that as a minister you ought not make any advances that it would be improper for any lady to make. I had a brother in a meeting with me once, and he was a married man. Are you surprised that he disgusted all the better folk by asking one of the young ladies of the church not to make any engagement for the evening after service, because he wanted to go home with her himself? Now, that brother didn't mean anything criminal; but the people then and there, began to think about that preacher just like they would have thought about the young woman had she asked the preacher to go home with her.

They tell me of a certain evangelist whom everybody regards as a noble man, with this

exception: As soon as he can, after he gets on a field for a meeting, he "picks him out a girl." He ought to be ashamed, don't you think? Yes, as much so as a young woman who "runs after the men" ought to be. But that's what you are coming to. If they haven't already begun talking about you, they will. And when public opinion places you in the class of those who "run too much after women" you'll be as much handicapped as is the woman whom public opinion has placed in the class of those who "run too much after the men."

(2) In the work of a pastor necessity forces every minister into the company of the women more often than in that of the men. Now, every home you visit where all are absent but the women, is an argument, from every possible viewpoint, that you cannot afford, as a minister, to be too much of a lady's man. All the women into whose company you will be thrown, may be divided into two classes: Those who are womanly and those who are not. Of course, you owe it to the first class to be as manly as they are womanly. And I do not hesitate to say that a manly man and a womanly woman in company with each other, is a blessing and an inspiration, each to the other, and both of them to the wide wide world. And when in the presence of the second class you owe it to the cause you owe it to the cause you represent, as well as to yourself as a minister of the Gospel, to be as far above suspicion as was Jesus Christ when in the presence of dewomanized womanhood. Now, my brother, as a rule, all women respect and honor the ministry. And if you will always treat all women as ladies, in the best sense, until you are forced to treat them otherwise, you'll find a disposition on their part to treat you as a gentleman and a Christian minister. I claim that it is unpardonable for any preacher to allow any woman on earth, no matter who she is, to lose confidence in him as a pure, noble man and a minister of the Gospel.

Every now and then a minister falls by the way-side. And when he falls, like a woman, he falls for good. And when he falls, he is either criminally guilty, or he is not. If he isn't criminal, he is guilty of the sin of indiscretion (or something worse), and, therefore, he is to blame. In one instance in a hundred it may be a case of persecution; but the other ninety-nine times show that many cases of an over-indulgence in the inclination to be too much of a lady's man.

(3) Women, as a rule, by reason of the fineness and nobility of their nature are hero-worshippers. Rather they are achievement-admirers. And in no calling do men stand higher in their estimation than in the ministry. Not even brass-buttons can cut much figure when competing with success in the ministry. Women are unlike men in

(Continued on page eight).

The Facts in Regard to the Taft Banquet. Action of Ministers' Association.

Inasmuch as it is a matter of very considerable interest to the people of Mississippi, and especially to the temperance forces as to what action was taken by those in charge of the Taft banquet on the petition of protest against the use of wine at the banquet from the Ministers' Association of Jackson, the ministers would submit their reply as follows:

Jackson, Miss., Sept. 28, 1909.
"Rev. W. F. Yarborough,
Chairman Special Committee,

Pastors' Union, City:

"Dear Sir:—I am instructed by the Citizens' Executive Committee in charge of plans for the entertainment of President Taft that at a meeting of said committee, held Tuesday, September 28, the request of the Pastors' Union of Jackson that no wine be served at the banquet in honor of the President was duly considered, and it was decided that the committee cannot grant the petition, and the program as originally arranged will be carried out.

"Very truly,
"Frederick Sullens, Secretary."

The committee for which Mr. Sullens writes, known as the Citizens' Executive Committee in charge of plans for the entertainment of President Taft, is composed of Mayor Crowder, R. H. Henry, L. B. Mosely, J. B. Stirling, Edgar Wilson, J. L. Enoch, J. F. McKay, E. A. Stephenson, Governor Noel, W. M. Anderson, Oscar Newton and Frederick Sullens, secretary. While their reply does not indicate anything as to how the vote stood in the committee, the report is current that their conclusion was reached by a divided vote, with several members absent.

Members of this Executive Committee hold that this is a private banquet for which the people rather of Jackson nor Mississippi are responsible. While the Ministers' Association had looked upon the banquet as a public function, pertaining in a special sense to the people of Jackson, and in some sense to the State of Mississippi, we are sure that the committee alone should be held responsible for this action, since the Methodists, Baptists and Presbyterians of Jackson, have protested against it, and the representatives of the people of the State have overwhelmingly enacted our excellent prohibition law.

W. F. Yarborough,
J. B. Hutton,

Committee for Ministers' Association.

The above communication does two things. First, it makes it plain that the Executive Committee, managing the Taft banquet, must bear the responsibility for the action taken. We would be glad to give the names of those who favored the ministers' petition, for we think they should be known.

We are informed that Mr. Anderson and Gov. Noel were not in the city.

2nd. It makes it plain that the Executive Committee regard the coming of the President, at least so far as this feature is concerned, a private affair.

The ministers thought the coming of the President was to the State and city and did not know he was coming to be entertained by a private company at dinner.

In the capital of the great commonwealth of Mississippi with its glorious prohibition record, it would be very much out of place to entertain the nation's executive, at a social function, which disregards the spirit of the State's law and outrages the temperance sentiment of her noble people. Perhaps some day the President, having made one visit to a private dinner party here may be induced to visit the State and city. We can then entertain him in an old fashioned democratic way, respecting his temperance sentiment, the people's law and the law of God!

Meetings.

My meetings (churches of which I am pastor) were Burns, Richland, Goodwater and Weathersby. At Burns the preaching was done by J. P. Culpepper of Newton; at Richland by Bryan Simmons, of Brandon; at Goodwater, by W. B. Sansing, of Forest, and at Weathersby, by ye scribe.

Number of baptisms 17, received by letter 8, restored 2.

The meetings might not have been great, as some count greatness, but good was accomplished and, I believe, the end is not yet. The preaching was very satisfactory to myself—except at Weathersby, of course—and, doubtless, equally so to the people.

It has never been my privilege to have with me men whose work was more appreciated or whose companionship was more congenial. Blessings on them and theirs, together with their work.

At Goodwater we have built a house that is the best in my knowledge anywhere in the country. It is modern in architecture, cost \$1300, and will seat, comfortably, 600 people.

The glory to Him whose I am and whom I serve.

Gunn, Miss.

D. J. Miley.

Waelder, Texas.

I am here in a meeting with Pastor J. C. Robinson and his people. The meeting has been in progress eight days, and I suppose will continue at least another week. Our congregations are growing and the interest seems to be intensifying at each service. This is a typical Southwest Texas town and there are some very difficult problems to meet. Please pray for us.

Yours in His name,

C. E. Welch.

Clinton.

In company with our esteemed friend, Capt. W. T. Ratliff, we made a trip to the beautiful and historic town of Clinton, Wednesday. To say we spent a pleasant day is but expressing it very mildly, for we enjoyed every inch of the time.

In the last few years Clinton has taken on considerable new life and as a consequence she is spreading out and bristling with new houses and gaining strength from the presence of progressive, public-spirited men. Her citizens all carry an air of courtesy and refinement and make you feel at home.

We met Dr. Lowrey, president of Mississippi College, on the street and he was very cordial in an invitation to come and take dinner with him at the college, which we fully appreciated and so expressed ourselves, but told the Doctor that Capt. Ratliff had already invited us and we had accepted—you see, Capt. Ratliff is president of the board of trustees of that estimable institution, and they allow him all kinds of liberties; whatever he says goes; they call him "the Court of Highest Appeal." The Captain enjoys the confidence and esteem of the president, faculty and students in a high degree, and justly so, for there is no doubt that he has done more to make the college what it is today than any other person.

Well, we went, we saw, and we were conquered. Never were we among a finer set of college authorities and students. The mess hall arrangement is as near perfect as need be, and managed superbly by a most excellent woman who understands how to handle boys. The table service was orderly, without a hitch or jar, and splendidly done by students, gentlemanly, courteous and good natured. The fare was so attractive and palatable that we squared around in our chair and ate heartily, without even looking around to see how much the Captain was eating—he did ample justice though, we are sure.

Having been bountifully refreshed, the Doctor showed us the buildings and campus, unfolding his future plans for "Greater Mississippi College," which are grand in their conception and magnificent in the thought of their completeness. The handsome new Dormitory and Dining Hall which they are now enjoying are a part of the new plan and they are ideal. We have visited many colleges but have never seen a more nearly perfectly built and arranged dormitory. It is three stories, built in a square with a court upon which all the galleries face and the rooms open; no doors opening outside except entrance doors. If an alarm of any kind should be given every student can get out on the galleries in a moment and all look down on the open court at the same time. No one can leave the building without being discovered. Every student's room has two closets for

trunks and clothes, two single beds with the finest springs we ever saw. The entire building is well equipped with electric lights and water works and sewerage, and no student will ever find it necessary to get out in the weather when once housed in the Dormitory, not even to go to meals.

Mississippi College is already a great institution but is destined to do much greater things for it has the right people back of it with plans for the future unequalled; and it is our hope that Captain Ratliff and Dr. Lowrey will soon realize their nightly dreams and daily thoughts.—Editorial in the Raymond Gazette.

An Appreciation.

I returned Thursday from a vacation spent among friends and relatives in Kentucky and found a large pile of the most comforting and consoling letters from a great many of my kind friends in this and other States.

It is practically impossible for me to write to each as I would like very much to do, hence I ask you kindly to say to each personally that my children and I have greatly appreciated these loving epistles far more than human language can express. While it is true, as many have said, that words are entirely inadequate to express the full sympathy of a loving heart, still it is so comforting and sweet to be remembered when the heart is breaking and the burden is so heavy.

We most heartily thank each and every one for their kind words, and for the many precious promises quoted from God's Word.

Yours gratefully,
I. A. Hailey and Children.

How Nannie Gave

Nannie had a bright silver dollar given to her. She asked her father to change it into dimes.

"What is that for, dear," he asked.

"So I can get the Lord's part out of it."

When she got it into smaller coins she had laid out one of the ten. "There," she said, "I will keep that until Sunday."

When Sunday came she went to the offering box in the church vestibule and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can not give Him what is His own. So, if I give Him anything, I have to give Him what is mine."—Ex.

The Queen's Rebuke.

The Montreal Star repeats this little story of the royal family, when the present Queen of England was Princess of Wales, and her children were quite small. It shows that Queen Alexandra is much like other good mothers, and that her children are like children the world over:

They were staying at a quiet watering place, and were most happy when they were out sailing on the waters.

On returning from a short sail, one of the little princesses was walking up the plank. An old sailor instinctively said:

"Take care, little lady!"

The child drew herself up haughtily and said:

"I'm not a lady, I'm a princess!"

The Princess of Wales, who overheard the kindly injunction and the rather ill-bred reply, said quickly:

"Tell the good sailor you are not a little lady yet, but you hope to be some day."

Time and Place of Associational Meetings.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S of Forest, Saturday, Oct. 16, 1909.

Leaf River—Imedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Boone Chitto—Silver Springs Church, 13 miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

The General Association—First Church, Newton, Oct. 27, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 3, 1909.

Baptist State Convention—Winona, Nov. 9, 1909.

If any brother who reads this sees that the place and time of his associational meeting is not given here, will he please send such information to The Record? Or if any brother knows there is an error in this list, will he please give the correction?

Meeting of Convention Board.

The Convention Board will meet immediately following the Convention adjournment for the purpose of laying out the work for next year. All churches desiring to make application for help will please send same to the Secretary at Winona as early as possible that they may be put in order for the meeting.

A. V. Rowe, Secretary.

Ella—Bella told me that you told her that secret I told you not to tell her.

Stella—She's a mean thing—I told her not to tell you I told her.

Ella—Well; I told her I wouldn't tell you she told me—so don't tell her I did.—Exchange.

Just a Word.

We are pleasantly located, at Belzona now, serving this church half time and Sil-

ver City and Isola each one Sunday.

This is a great country, and is the richest section of our great State. Our town claims about two thousand inhabitants. Also has water works, electric lights, oil mill, saw mill, compress, cooperage factory, two gins and two railroads. The Yazoo River runs by our town, with boats plowing its water every day. Our town is about twenty miles from Yazoo City, and we expect Yazoo City to be the suburbs of Belzona some day. If there are any hill Baptists thinking of moving—come up here, but for your sake don't do as others have done, leave your religion at home, and not find time to identify yourself with the church. The great needs of this country are for the men to wake up and do their religious duty. The men up here carry what religion they have in their wife's name, however, we have a noble little church here. Yesterday was a great day with the Baptist at Isola. We let the contract for an up-to-date church, with Sunday School rooms.

Three months ago when I came to them they had five members—now there are thirty, and others that will join us. Bro. and Sister S. M. Ellis are valuable members with us.

May the Lord prosper your great paper.

Yours for work,

W. E. Farr.

Belzona, Miss.

The following preamble and resolutions were adopted by the Mississippi Association and ordered published in The Baptist Record:

Baseball and Football.

Whereas, the big match games of baseball and football seem to be on the increase in our country and whereas, this practice, as is well known, furnishes the occasion for much gambling and other immoral agencies, being, as we believe, but little removed from the prize ring and the race track.

Therefore, Resolved, 1st. That we desire to go on record again and enter our solemn protest against it.

2nd. That in our judgment, Christian schools and colleges should discourage and even prohibit this business. Also that Christian parents everywhere should persuade their boys that there are better things in the world than to be baseball and football experts.

We would furthermore note concerning the schools and colleges, that the argument is made that students must have exercise in order to be physically strong and healthy. To this we answer that gymnastics and athletics have assumed a new form if these ball teams can secure enough exercise for the whole student body.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. B. Woods, Meridian,
Secretary of Central Committee.
Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.
Mrs. Martha Ball, Winona,
President of Young Woman's
Auxiliary.
Officers of Annual Meeting.
Mrs. J. D. Granberry, Hax-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Riley, Jackson, Recording
Secretary.

"Resting" vs. Sunday.

Sweet day of rest, for thee I wait,
Emblem and earnest of a State,
Where saints are fully blest,
For thee I look, for thee I sigh,
I count the days 'till thou art nigh
Sweet day of sacred rest.

Though far removed from the
scene and duties which usually
occupy mind and heart on this sa-
cred day, it is sweet to feel that
the same God is guiding the foot-
steps, the same love is providing,
and that His work is one, whether
done in this State or Mississippi.
Last Sunday the pastor of the
Central Presbyterian Church of
Washington City spoke to his con-
gregation about the necessity of
investment in the religious world,
just as in the realm of stocks and
bank, if he expects to receive a
dividend, and we must make
a deposit in the world of service
for the world's good if we hope
for satisfaction of soul.

Mr. Taylor, the pastor referred
to above, had just returned from
his vacation trip. He had been
to the frozen shores of Labrador
to take part in the work of a
beloved friend who had gone to
that bleak region as a medical
missionary. The missionary had
taken upon himself the simple
life of his humble people. He
took part in their fishing expedi-
tions, had his own sled and dogs,
and was the means of bringing
about much improvement in the
system of trade.

By some untoward circum-
stance the sled and dogs had been

destroyed, but Mr. Taylor's con-
gregation at Washington had in-
vested some of their money in
the purchase of a new sled and
some very valuable dogs had
been procured to take the place
of the lost ones. The missionary
has done a grand work on that
coast in establishing hospitals
and schools, as well as in giving
to the people the Gospel of
Christ.

For HEADACHE--NICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Ner-
vous Troubles, Capudine will relieve you. It's
liquid—pleasant to take—acts immediately.
Try it. 10c, 25c and 50c, at drug stores.

The Woman's Missionary Un-
ion Auxiliary to Deer Creek As-
sociation met at Belzona, Miss.,
Wednesday, Sept. 22, 1909, and
the following was carried out:

Morning Session.

Devotional exercises, Mrs. Da-
vis of Silver City.
Vice President's report and
address, Mrs. Harry Leland Martin,
of Hollandale.

Reports of societies.

Paper—"How We Give and
Why," Mrs. J. F. Scull, of Hol-
landale.

Paper—"Problems of the Small
Society and How I Meet Them,"
Mrs. C. C. Williamson, of An-
gulla.

Open discussion and queries.

Afternoon Session.

Devotional exercises, Miss Olive
Alexander, of Rolling Fork.

Election of officers and distri-
bution of apportionment cards.

Paper—"The Work of Women
Missionaries," Mrs. J. H. Coin,
of Greenville. (This paper was
requested for publication).

Paper—"Why Have Missionary
Societies?" Mrs. W. F. Doughty,
of Shaw.

Address—"The Commission to
Womanhood," Rev. Harry Leland
Martin.

Open discussion.

Adjournment.

The women were very enthu-
siastic in their interest in the
meeting. We feel that informa-
tion and inspiration were gained
that cannot fail to bring forth
much fruit for the glory of our
Master.

The present officers were re-
elected:

Mrs. Harry Leland Martin,
vice president.

Miss Olive Alexander, assist-
ant vice president.

Mrs. W. F. Doughty, secre-
tary.

To Drive Out Malaria And Build Up the System

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. The formula is plain-
ly printed on every bottle, showing it is sim-
ply Quinine and Iron in a tasteless form, and
the most effective form. For grown people
and children. See.

Helpful for Fall Days.

If the housekeeper wants to
keep her family in good health
during the fall and winter
months, she must look well to all
the corners of the pantry, cellar
and outbuildings, and see that
all decaying vegetables or fruits
are cleared away, and there
should be a judicious use of dis-
infectants. When a small quan-
tity of turpentine is added to all
scrubbing water used about the
house, it will do much to purify
the atmosphere and helps in the
cleaning process. The best way
to clean white or delicate colored
woodwork is to wring a soft flannel
cloth out of warm water, dip
it in whiting and go over the
woodwork, then wash with clear
warm water. Varnished paint
can be made to look like new by
washing with tea, slightly warm,
but the tea should not be used on
unvarnished paint, and some
housekeepers use warm tea for
cleaning windows, mirrors and
oilcloth. The window glass can
be made to shine after washing
and drying by rubbing with pul-
verized pumice stone in a soft
muslin sack. If you want to
keep the flannels of the household
soft and clean without shrinking,
wash them separately in nice,
clean suds prepared especially for
them and they may be kept soft
as long as they last by washing
them in warm suds made by stir-
ring enough pearline in warm
soft water and a little ammonia
should be added to the suds if
the garments are very soiled, and
there is nothing better than this
suds for washing all woolen gar-
ments. When you go to dust a
room after giving it a thorough
sweeping, have three clean dust-
sters ready to use. Wring the first
cloth out of warm water and go
over the furniture or woodwork,
then rub with a soft, dry cloth,
and then with any dry cloth to

OPIUM
or Morphine Habit Treated
Free Trial Cases where other
remedies have failed, espe-
cially desired. Confidential.
Dr. W. G. Conzett, specialist in nerve troubles.
Room 22, No. 400 W. 2nd St., New York.

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What are you going to do when you leave school? Why not learn Book Keeping, Banking, Shorthand or Telegraphy or prepare to hold a Government job. This College is conducted by practical business men and when we finish with you you can step right into a position. We will help you get it. Write for circular.
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426 Carondelet Street, New Orleans, La.

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Upon Consumption

Take care of the Consumption at the right time and in the right way.

Persons suffering from Tuberculosis of long standing have been pronounced cured after having taken our remedies.

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L. M. POWERS, M. D. South Range,
Mich.

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SPECIALIST.**

Treats All Diseases of the
EYE, EAR, NOSE and THROAT
Offices: 2-1 Floor, Brown's Drug
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Jackson, Miss.

History of Mississippi Baptists

Two Large Volumes,
1,500 Pages,
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Cost of manufacture \$2.00 per set.

This is your chance, if you want to be posted on a century of splendid Baptist history in Mississippi. If you would make sure of a set, do not delay. This proposition holds only as long as the supply lasts. Send the \$1.00 and pay the express when books arrive.

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Jackson, Miss.

Salesmen Wanted.
Immediately. To cover Mississippi and eastern Louisiana territory. Commission proposition. Salesmen of energy and ability earn \$250 per month. Complete assortment Seamless Hosiery, Underwear, Sweaters and Undershirts, sold direct from Mills in New York to consumer.

J. P. Tull, Gen. Agent,
511 N. Jefferson,
Jackson, Miss.

BELLS.

West Allen Church and School Bells. Sent by express. The C. S. BELL CO., Baltimore, Md.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly ills. Mrs. M. E. Alfred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Alfred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.



A
Silk
Petti-
coat
Bargain

Petticoats made of guaranteed Taffeta Silk, twelve inch flounces, fifteen rows stitching, all felled seams, perkeline ruffle, comes in all colors and black. This skirt is full and well made. Is worth \$6.50, and an exceptionally good bargain for

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Mail orders filled promptly.

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"The Old Time College"
FOR BOYS AND GIRLS.

Fine Location.
Health Unsurpassed.
Religious Influence the Best.
Rates the CHEAPEST.
Write for CATALOG.

S. B. Culppepper, President.
Newton, Miss.

give the polish. If the wood of the piano is dull it may be brightened by cleaning in this way without injury to the polish, but the last rubbing should be done with a piece of soft silk. To keep the chamois dust cloths soft and pliable, wash them through warm suds for washing all woolen garments and hang them up to dry without rinsing them.

Martha.

"The Work of Our Women Missionaries."

"Not she, with traitorous kiss,
her Savior stung,
Not she denied Him with unholy tongue.

She, while apostles shrank, could dangers brave,
Last at His cross and earliest at His grave."

Thus has the poet beautifully sung of woman's loyalty and devotion to her Savior, but her loyalty did not stop on the resurrection morn, but has remained true and firm through the ages and her fervor and love has increased and strengthened with the passage of time and not until Christ comes again will the world realize and know how much it owes to the devotion and sacrifice of woman in carrying out the Master's great commission nor how great a part she had in hastening that coming.

Do you, who are mothers, ever stop and seriously consider what it means for a mother to give her life to the heathen world? Did you ever think of the sacrifice it means to sever home ties and leave behind many whom they love and whom they have little hope of seeing again in this world? Did you ever think what it means when she leaves the home-land and carries with her little children into a hot and unhealthy climate where disease and death often claim them in their baby-hood? Or did you ever think of the mother who, rather than subject her little ones to these dangers leaves them in the home-land to the care of some one else that they may be educated, while she gives her time and attention to making true mothers of heathen women who have never had the faintest conception of the meaning of motherhood and its responsibilities, inspired by and relying upon the words of the Lord Jesus who said:

"He that loveth father or mother

YOU CAN AFFORD

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they wanted to learn the art also, and the husband readily consented that this Christian woman might teach his wives the intricate stitches, and as she sewed she "worked the scarlet thread dyed in the blood of the Lamb into the more delicate fabrics of their hearts and lives." And now the barriers are no more, the gates are unlocked and women missionaries enter, without restraint, the homes of Turkey, India and China.

Christian schools for women and kindergartens for the children have been established and the number of pupils is increasing so rapidly that more money and more teachers are in demand. This work is carried on almost exclusively by the women missionaries and native helpers. The Bible women enter the richest homes and the enlightened Hindus are clamoring for the education of their wives and daughters and few come to these schools purely for the educational advantages that they do not at least hear the story of life and salvation.

While women have always been interested in mission work, Dr. A. T. Pierson tells us in his "Crisis of Missions" that the first organized effort was the Woman's Missionary Union Society organized in New York City in 1860 or 1861. This denominational society led the way and was the parent of all denominational boards. The cause of the organization of this society was the inaccessibility of heathen women to male missionaries.

Woman understands and sympathizes, intuitively, with her own sex and feels its degradation wherever found and the Christian woman is a living testimonial of what the Gospel has done and can do for down trodden women. It has been well said "in all education woman is God's ordained pioneer and if man is the head of the family, woman is the heart. Having had her heart touched by

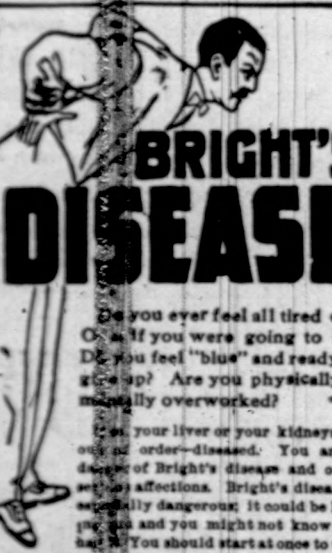
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the shame and suffering of he sisters across the seas, the fire has burned with a slow steady growth until now it has set on fire the women of the Christian world and not until all heather women have heard the old, old story of Jesus and his love, which will mean the coming of our Blessed Lord, then and not until then, will woman's work for woman cease.

The work of the woman of the Southern Baptist Convention as an organized effort dates back to the organization of the Woman's Missionary Union in 1888, which now has its headquarters at Baltimore with Miss Heck as president, and Miss Crane, whom we know and love, as its secretary. This Union is auxiliary to the Southern Baptist Convention and assists in every good work. In addition to giving large sums to missions, our women have established and support the Margaret Home for missionaries' children at Greenville, S. C., and the Training School at Louisville, which is preparing young women for intelligent mission work at home and abroad and every woman's society should support these institutions with their money and with their prayers. This is in the nature of home mission work but home and foreign work is so closely identified that it can not be separated. These young women are being trained in order to do better service for God and many of them after having had practical experience in city mission work go to the foreign field and there teach the women and show them their duty to their own people.

There is a work being done in the home-land by our women which means much to the spiritual welfare of the individuals and perhaps more to the moral uplift of the country, as a whole. This is the work being done for the foreigners at the ports of entry to this country. Who but a woman could meet these hungry, heart-sick, lonesome men, women and children and comfort and cheer their hearts, by speaking to them in their own tongue a word of love and sympathy? What a wonderful work Miss Buhlmaier and others are doing and what a wonderful opportunity to reach these people when they are most in need of a friend who will be a friend indeed to them wherever

hey may go. Oftentimes they ear of Christ for the first time at these ports and after a stay in America go back to their native land and tell to their own loved ones the story of the friend who loves and helps the friendless.

So we see the work of our women missionaries is manifold and whenever God calls for their service they are ready to make any sacrifice in order to do His will, remembering what He has done for them. The world knows no greater heroines than the heroines of faith and such women as Ann Judson and others of like character have made the world infinitely better and brighter by having lived in it and even though history tells us little of their noble work, the Great Historian keeps a full record of the deeds done in the body and rewards accordingly.

Oh what a privilege to have a part in such a grand and glorious work and how much these missionaries need our help! Our money? Yes, but a thousand fold more our prayers as they labor and toil, far away from home and native land, often under the most adverse circumstances.

Are we doing our duty by them? Can't we help them more in the coming days than we ever have done before. Never did they need strength and faith more for the work is heavy and the harvest field is white.

You have heard the story of the heathen woman who, when told of Christ's death for the sins of the world and his wonderful atonement, asked how long since he died and when told more than nineteen hundred years ago, she said, "If you Christians have known it so long why didn't you come and tell us before so many of our loved ones died and were lost eternally?" Shall this charge be laid at your door and mine or shall we do everything in our

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power to send the message of life and hope, remembering that God tells us to go and He will take care of the results.

We have a beautiful story of a supposed conversation between Jesus and the Angel Gabriel. While walking together Gabriel says: "You must have suffered much?" with an earnest look into the Master's face. "Yes," comes the answer in a wondrous voice full of deep feeling. "And do they all know about it?" "On GAL FIVE—BAP!"

R no, only a few in Palestine know about it so far. "Well, Master, what is your plan?" What have you done about telling the world that you have died for them. What is your plan?" "Well," he answers, "I asked Peter and James and John and Andrew and some more down there to make it the business of their lives to tell others and others and get others and still others until the last man has heard and felt its thrilling power." Yes—but suppose Peter fails and suppose after awhile John simply does not tell others and some get too busy to tell the story, what then?"

His eyes are big with the intensity of his thought, for he is thinking of the suffering of that man who hasn't been told and Gabriel asks again "What then?" In a quiet voice he says "Gabriel I have no other plans—I'm counting on them." He is counting on you and me. Shall we fail him? Mrs. J. H. Coin. Greenville, Miss.

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Dr. Woolley conducts the well-known Victor Sanitarium in Atlanta, Ga., and he will be pleased to hear of any one to whom he can be of service.

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Table of Contents	
1. What a Church Stands for	7
2. The Church in the Thought of God	21
3. The Church of God at Corinth	36
4. The Church and Its One Book	52
5. The Church and Its Ordinances	66
6. How the Denominations Came	86
7. The Confession of Faith	104
8. Why Join the Church	122
9. Why Join the Baptist Church	140
10. The Church and Its Public Services	158
11. Your Membership in the Church	175
12. The Church of Your Membership	193
13. The Church and the Commonwealth	211
14. Church Life and Church Loyalty	232
15. The Enrichment of Church Life	250

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Deaths.

H. M. Conn.

On Aug. 24, 1909, this dear brother died. He was 70 years old. He lived in Alcorn county, Miss., and on the same farm nearly all his life. He became a Christian at 13 years of age, and was a consistent one. He was a member of the Kossuth Baptist Church and a deacon in that church. For four years he was a bold Confederate soldier. He left a wife and six children, three sons and three daughters. All the children are married and are Christians. Mr. Conn was a blessing to his family, community and church. Everybody who knew him had confidence in him. Such a life is a benediction. I have known him and loved him eleven years. His oldest daughter is my wife.

R. A. Kimbrough. Blue Mountain, Miss.

The Delineator for November.

Every college student in the United States should read "My Ideal of the True University," by President Woodrow Wilson of Princeton University in The Delineator for November. Dr. Wilson's view of education in its highest and largest meaning is inspiring. Another article of educational interest is "If the Japanese Should Rear Your Children," by Adachi Kinnosuke, who gives the people of our Occidental civilization much to think about. "Kentucky's Fight for an Education," by Mabel Potter Daggett, is a remarkable social study. It tells what Southern women can do when they concentrate their efforts on a public movement. In this November number the Rev. Edward Tallmadge Root discusses "The Alleged Decline in Church Attendance" and supplies statistics that are not altogether discouraging to American churchgoers.

Rudyard Kipling's short story, "The Wrong Thing," the third in the remarkable series written for The Delineator, is fascinating; it will be read not once but many times. There are two other unusual short stories, "The Clearing Bridal," by Edward Lucas White and "The Race," by Alice Brown. Grace MacGowan Cooke's serial, "The Power and the Glory," is continued.

(Continued on page 16).

WHY BESICK?

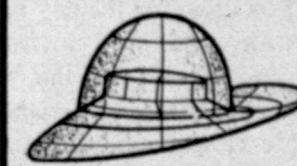
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TO ALL TICKET AGENTS:

Refer to Passenger Circular No. P-914, and be advised that after Wednesday, Sept. 15th, 1909, the Gulf & Ship Island Railroad will discontinue the sale of excursion tickets to Gulfport, Miss., on Wednesday.

Week End Rates (tickets to be sold for Saturday evening and Sunday morning trains, good returning Monday) will remain in effect until further advised.

Issued by
J. L. HAWLEY,
General Passenger Agent,
Gulfport, Miss.

The Meeting at McLain.

We began our meeting at McLain on Tuesday, 21st inst. Bro. A. L. O'Briant, of Hattiesburg, came in on Wednesday night and remained with us till Monday. The Lord was with us from the beginning. Bro. O'Briant brought with him young Bro. Sullivan, a splendid singer and a member of his church and a ministerial student. He succeeded in getting the young people interested and they sang the Gospel with such life and spirit that the people never came late but were rather ahead of time always and waiting. I also succeeded in getting the business men to close their places of business for the day services which gave good interest and congregations from the beginning. Bro. O'Briant preached the simple Gospel and Christian duty in the power of the Holy Spirit and the church and town were stirred as, possibly, never before. We broke into the Devil's playhouse and took into the Kingdom some of the ring of whiskey drinkers and card players and so disappointed the ring that we are in great hopes that it will never again be brought together in the coming years. Among the 13 we received was one with a church letter 34 years old—dated 1875. It is almost as much a miracle to resuscitate a soul so long buried as it is to regenerate a soul and we felt great rejoicing over this. And let me say here by way of parenthesis, that I believe the greatest hindrance to our Baptist cause is the custom of our people of moving from one community to another and not becoming identified with the church where they move. They soon spiritually dry up on the stalk.

I wish to say that the entire community rejoices that Brethren O'Briant and Sullivan came among us. Brother O'Briant is struggling under a great load at Hattiesburg but when he makes the landing with it he will have won his laurels. God seems to be blessing his efforts greatly and I pray that he may soon be able to see the shore.

It was sweet to be and work with him again. It reminded us of the days of yore when together we for three years struggled with poverty and cook-pots in Mississippi College, in order to climb

the ladder of learning. And in addition to this our joy was heightened because of the fact that we had the consciousness of the power and presence of God's Holy Spirit in our efforts to win precious souls to Him and build up His Kingdom in the hearts of His people.

May He ever attend our labors.

Fraternally,
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A Call to Baptist Laymen.

Beginning in October, a very unusual and comprehensive National Educational Campaign in the interest of the Laymen's Missionary Movement will be undertaken running for six months. A list of the seventy convention cities with dates will be published as soon as it is completed. Many of these cities will be in the South. It is planned to have at least a thousand delegates at each of these centers drawn from the city and territory contiguous. From two to three days will be given entirely to discussing problems of the Laymen's Missionary Movement. The best speakers obtainable and men of force and recognized ability will speak at each convention.

Such an opportunity has never before been presented to the Baptist men of the South to hear speakers of national and international reputation for the work of this great movement in their own localities. No Baptist layman who can attend the convention most accessible to him can afford to miss attendance on any of its sessions. His own soul will be enriched beyond measure if he comes with a receptive mind.

Your executive committee is anxious that the attendance of Baptists at each of these convention cities shall be large and influential and representative. It will mean so much in furtherance of the interests of our own denominational work, both at home and abroad.

Full details will be published later in both the religious and secular press. Pray that as a result of this comprehensive campaign "the missionary spirit" with all that that means, may sweep this fair land of ours as a prairie fire.

J. Harry Tyler, Chairman.

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Dr. Bye, of Kansas City, Mo., invites your careful investigation of his method of treatment and success in curing the above named diseases. He wants you to compare his treatment with that of other specialists, then decide on the best. An illustrated book describing these diseases, and giving full information, is mailed free to any one interested. Address Dr. W. O. Bye, Kansas City, Mo.

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The fashions for the month are reviewed and charmingly illustrated and there are many clever suggestions for Thanksgiving dinners and Thanksgiving entertainments.

The Youth's Companion.

Two articles of special interest to young men who wish to serve their country in the army or navy are published in the September issues of The Youth's Companion. One, by Rear-Admiral F. E. Chadwick, retired, is entitled, "The Young Naval Officer." It describes the life and duties of the Annapolis graduate for the first three or four years of his active service, and gives some idea of the advantages as well as the drawbacks of his occupation. The second, by Gen. Charles King, offers a similar account of "The Young Army Officer"—the pains and pleasures which await him upon his graduation from West Point.

The Youth's Companion never put before its readers a better group of serial stories than in the current year's numbers. A new one, in ten chapters, began in the issue of October 7th. It is entitled "The Wrecking-Master," and is by Ralph D. Paine. There is not a boy or a man, either, who will not follow the unfolding of this stirring story with the keenest pleasure.

Joseph A. Hill, Chief of Revision in the United States Census Bureau, contributes an article to The Youth's Companion of October 28th—"Women Who Work for a Living."

The Youth's Companion's October issues offer the usual variety of good stories, humorous, pathetic, thrilling, suggestive. In Alice Louise Lee's story, "Her Real Martyrdom," readers will recognize a very familiar character. Franklin Welles Calkins contributes the story of a lively encounter with Western outlaw; and G. R. O'Reilly's account of "The Jaguar-Hunter" will please every one interested in big game.

Cigarette Smoking.

A boy in St. Louis is in the hospital for treatment for a very strange disease. He is seventeen years old, and for several years his mind has been going to child-hood, and is now in the condition of an average boy of seven years of age. In searching for

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1909.
The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.
—S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



the cause, the physician found that it was brought about by smoking cigarettes. Many a boy picks up such a habit because he thinks it removes the danger of being called a "sissy boy," but even that would be better than to degenerate into a baby boy, like this young man. If a boy thinks it is "manly" to smoke cigarettes, let this case show him that it is just the opposite. So with drinking and swearing and fighting. There is no manliness about them.
—Boy Life.

Self-Development.

"I never allow myself to look at an inferior painting if I can help it," once said a great English artist, adding, "Its tendency is distinctly deteriorating."

Consider this thought in relation to other things in life. What about worthless books—books which, although the tone is not in the least immoral, can but do harm, not only because of the time wasted, but because there is nothing in them to elevate the taste and place it on a plane where it will instinctively reject what is "below par?" What about conversations which, although not positively harmful, make no call upon the intellect or the affections; conversations which deal with personal ills and grievances, retail gossip, or concern themselves with servants, dress, riches and what not? And what of time spent in amusements which, although innocent in themselves, it may be, leave an ennui dissatisfied feeling? The test, with a normal person, may be found in the aftermath. Are you better able to go on with your work or studies? Have you a clearer brain, a happier heart, a stronger body? If your answer is in the negative, look out, for you are in danger-world.

One must remember that a decided advance should be made in one's outlook as time goes on. It is one of the most encouraging

things in life to see how one's taste, if one is true to one's self, becomes more critical and elevated with the lapse of years, in regard to books, to conversation, to amusements. Sometimes we blame ourselves when, upon revisiting earlier scenes and friends, we find that we have grown away from them. If this is due to our own development, we should rather rejoice.

A certain devoted worker in the church was once severely criticized because in one of the parish meetings she talked so much about "self-development." "But," she replied in answer, "I laid the great emphasis I did upon self-development because it is only through that that one can do the greatest good to others, and that is the glory of living."
'Tis is a good word she left with her listeners. Remember it.

A Feathered Chorus.

Three hundred birds, under the leadership of a girl, rendered the praise service at St. Peter's chapel in Florence.

Each bird is in his individual cage. There are one hundred and fifty on one side of the altar and one hundred and fifty on the other side. For two years they have been under this girl's oversight.

The opening of the hymn selected is whistled by the leader and the birds follow her, closely observing her baton.

It is wonderful to listen to the exquisite harmony and volume of music produced by this feathered choir of birds. No flaw is detected by the most critical ear.

This is the only bird choir of its kind in the world, and is one of the strong attractions of the city for tourists.

COLUMBIAN SAW MILL
which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.
Improved Feed, Wire Rope Drive, Quick Reversing Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.
Using the same horse power we guarantee it to cut one-third more lumber than any other mill in existence. It is designed right. Its workmanship and materials are the best. Sold by dealers everywhere. Write for catalogue and prices. Manufactured by **COLUMBIAN IRON WORKS** Chattanooga, Tenn.

Four Years to Pay for This Piano

UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars. **Save \$108 on your purchase.**

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OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, OCT. 21, 1909.

NEW SERIES VOL. 1. NO. 42.

College Tidings.

Read these words from one of the best men in the State: "Dear Brother, please find check to cancel my two remaining notes to the building fund. Please return my bond. I think I shall frame it and hang it in my boy's room so that in the future he may be influenced to become a supporter of Mississippi College." That is it. This father wants to help a noble cause while he lives and he wants his boy to take up his mantle when it falls and carry on the good work.

Read this from one of the most useful of our younger pastors: "Find check to pay the balance on my notes. I love old Mississippi College. When you make your next movement I hope to give 4 or 5 times as much as I have given this time."

New friends to the college are constantly rising up and many of the old friends are becoming more loyal and liberal. Read the circular letter below and give us your heart:

Clinton, Miss., Oct. 18, 1909.

Dear Friend:

Four years ago we made what we called the great "Building Movement" for Mississippi College. The General Education Board of New York agreed to give us twenty-five thousand dollars, payable in five annual payments, provided we would secure in legally valid subscriptions seventy-five thousand dollars, payable in not more than five annual payments. Their payment each year was to be proportionate to the amount collected by us each year. The Jennings family agreed to add twenty thousand dollars to the above amounts. This made a hundred and twenty thousand for buildings. Mr. Carnegie then agreed that if we would collect the hundred and twenty thousand for buildings he would give twenty thousand for endowment.

We secured the subscriptions, the Jennings family promptly paid their twenty thousand, and we have been collecting our subscriptions from year to year. Each year many have failed to pay, but each year others have paid not only the notes due that year, but also notes due in the future. Thus, during the first three years, in spite of the panics and hard times, we have collected a little more than three-fourths of the \$75,000.00, which we were to collect. The General Education Board has made its payment each year in strict accord with the agreement. Mr. Carnegie has also generously paid ten thousand, but has warned us that we must not ask for the other ten thousand until we have collected all the balance of the one hundred and twenty thousand for

buildings. The fourth series of payments will be due November 1, 1909, and the fifth and last will be due Nov. 1, 1910. You were kind enough to give us your pledge and also to bind yourself by signing notes. I hope you will find it possible and also a great pleasure to make a prompt payment this fall. Some of our friends have indicated their purpose to pay up all their remaining notes this fall; that will be a very great help and if others can do the same, of course, we shall very highly appreciate it.

Most of the money collected the first three years went into two splendid new brick buildings which cost \$75,000.00. We are planning to put the rest of the money into a science building which we hope to begin next spring. We shall need every possible dollar. We are anxious to erect the best science building in Mississippi and our architect says we can do that for \$50,000.00. The more we collect the better building we can erect. We hope that all who have bound themselves with promises will gladly meet those promises and that many who have not promised will fall in and help for the sake of the cause.

You will be glad to know that the college has a very fine attendance of very fine young men. There are 349 names on the roll thus far for this session.

Cordially your friend,

W. T. Lowrey, President.

Jones County Sunday School Convention.

The Jones County Baptist Sunday School Convention was organized May, 1904. Its sixth annual session was held with Indian Springs Church, October 9, with H. C. Collins, president, and Miss Nannie Boler, secretary.

On Saturday the attendance was rather small, but on Sunday the house was full to overflowing. Several subjects were discussed quite earnestly; most of the program being laid over for next day, on account of absentees. Bro. L. E. Lightsey preached Friday night and helped in the work Saturday.

A young lady delivered the welcome address, and another made the response: they were models on that line. The writer gave a blackboard lecture, which was favorably received, and a number of good talks were made, while the singing was grand and not confined to "one verse."

Our home was with the family of Bro. J. O. Freeman, who, by the way, was chosen president for the ensuing year. Miss Nannie Boler was re-elected secretary. The next

annual meeting is to be held with Fellowship Church, July, 1910.

There has been a remarkable growth in Sunday School matters in East Mississippi in the last thirty years. Then there were a few if any in the whole bounds of the General Association, now there are few churches without. First Church, Laurel, is alive and has everything up-to-date, with a thoroughly posted pastor, Bro. Gates, and a stirring membership.

Laurel has grown rapidly, with its large lumber interests, mills, factories, etc., having two railroads running through and another going out. It is one of the county seats and has two public schools, three banks, five or six churches and a Y. M. C. A. Bro. T. B. Bonner, once a resident of Meridian, an old friend, is one of the bankers. L. A. D.

Good Meeting.

There is one of the greatest revivals going on at the Forty-First Avenue Baptist Church ever conducted in Meridian. Rev. C. A. Stewart, one of our Home Board evangelists, came to us Oct. 3, and began the meeting which has now been going on eight days and at this writing 34 have been received into the church, no note has been taken of the professions but there has been a large number.

In many respects Dr. Stewart is one of the greatest revivalists we have ever seen. His preaching is sound, doctrinal and therefore Scriptural. He goes to the Bible for many of his illustrations and handles the situation with ungloved hands. As a result his sermons are catchy and appreciable.

Some of our strongest churches have a covetous eye looking in his direction, but it really seems that God could scarcely use him to greater usefulness than in the evangelistic work.

Will let you know more of our success later. The meeting continues indefinitely.

W. E. Fendley.

Railroad Rates to the Convention.

The rates will be published in The Record just as soon as the arrangement shall be completed. Read closely every issue of the paper until you find what the rates will be. If you do not take The Record borrow your neighbor's copy each week till the rates shall be announced. Do not write to the editor for information. His hands will be so full from now till the Convention meets that he can do nothing more on this line than to publish all available information in the columns of The Baptist Record.

News in the Circle

MARTIN BALL.

Pastor V. H. Morgan, who preaches at Shaw and Lyon, will preach at Coahoma next year the second and fourth Sunday afternoons. Bro. Morgan is a popular pastor and a successful preacher.

Miss Miriam Lott, who intends going as a missionary to Japan or China, has organized the young ladies into a Y. W. A. at Seminary and the boys and girls into a Sunbeam Society.

Be sure to send your name if you intend to attend the State Convention at Winona Nov. 9, to Martin Ball. This will insure you a home and a card of assignment will be sent you.

At the recent meeting of the Tennessee Baptist Convention Dr. G. C. Savage, of Nashville, the distinguished oculist, and brother of Rev. G. M. Savage, of Jackson, was elected president. Dr. A. U. Boone, the former president, refusing to allow his name to be used. Both the Savages are Mississippi products. Rev. W. J. Stewart was re-elected recording secretary and Rev. Fleetwood Ball statistical secretary.

The revival at Hazlehurst closed last Wednesday night. The pastor, R. H. Tandy, was assisted by Evangelist W. L. Walker, of the Home Mission Board. About 15 additions to the church. The church much revived.

Rev. Geo. W. Freeman, of Florence, Ala., has accepted a call to Wartrace, Tenn. He enters the new field at once.

The Baptists of Tennessee gave last conventional year to missions, education, orphanage, Sunday School, colportage and ministerial relief \$66,672.69. Of this amount \$17,761.49 for State Missions.

Dr. F. C. McConnell, of the Calvary Church, Kansas City, has accepted the hearty call to the First Church, Waco, Texas. A strong church and able preacher have met.

The church at Union City, Tenn., loses Pastor E. L. Watson, who has accomplished great things at that church. He goes to Union Avenue Church, Memphis.

The location committee of the Southwestern Baptist Theological Seminary now at Waco, Texas, has made a proposition to the citizens of Fort Worth to locate the Seminary there for \$100,000 and a site. The proposition was accepted and the citizens are busy raising the amount and arranging for a site.

The papers state that Dr. P. S. Henson has agreed to supply the Temple Church, Los

Angeles, Cal., during the winter. This is Rev. Robt. J. Burtette's church. His health is improving and it is thought he will soon be able to resume the pastorate. Dr. Henson is 80 years old.

The church at DeLand, Fla., has called Pastor C. A. Owen, of Tacoma, Ga. He accepts and will enter the field at once.

The church at Athens, Ga., lately called Rev. J. Smith. He had a splendid meeting at Douglasville, Ga. There were 53 additions.

Dr. Junius W. Millard, the only pastor the Ponce De Leon Church, Atlanta, Ga., ever had, has resigned. It is not stated where he will go. His health has been very bad for several months.

Dr. J. W. Gillon, of Memphis, recently aided Pastor J. T. Early in a gracious meeting at the West Jackson Church, Tenn. 23 additions. Dr. Gillon is an ex-Mississippian.

It is stated that Gen. Fred. D. Grant, of the U. S. Army, headed a procession of 18,000 temperance workers in Chicago. He was dressed in his army uniform. He declared that he was a teetotaler. The appearance of Gen. Grant at the head of the temperance forces caused much consternation among the liquor men.

If President Taft would refuse to be present at the banquet to be provided for him in Jackson, Miss., he would receive the hearty approval of thousands of the best citizens of the State as well as Jackson. Provided they persist in serving wine at the banquet.

Dr. W. O. Carver, one of the professors in the Seminary at Louisville, furnishes a column weekly for the Baptist World as Local Option Notes.

Pastor L. W. Wright was lately aided in a splendid meeting at Madill, Okla., by Rev. H. R. Long of Gainesville, Texas. 33 additions—23 by baptism.

Rev. O. L. Hailey, once pastor in Mississippi, is succeeding admirably in his new charge at Corsicana, Texas. Frequently the audiences overflow his house and the church is constantly receiving new members.

The B. Y. P. U. at Winona is prospering as never before, under the efficient leadership of Bro. W. R. Graham, the splendid agent of the Southern Railroad at this point. The study class will soon take up the winter course "Training in Church Membership." This work is exceedingly helpful to a busy pastor.

The First Church, Waco, Texas, has given \$50,000 to the Southwestern Baptist Theological Seminary. Dr. McConnell steps into

a great field that brings things to pass. But he is a great preacher and worker.

Rev. J. F. Johnson has resigned at Ozark, Ark., and will enter the evangelistic work. He has made a success of his work at Ozark.

Rev. R. G. Hendrick, Jr., resigns the Parkview Church, Shreveport, La., to take effect Nov. 1. He goes to Greensboro, N. C., his native State.

The First Church, Greenville, S. C., has a Baraca Class numbering over 170. Hon. H. J. Haynesworth is the teacher. This is possibly the largest class in the State.

Mrs. Della Kitchings has recently given a bond for \$1,000 to Furman University, Greenville, S. C. The amount is given to establish a perpetual scholarship. The Baptist Courier rejoices in the gift.

The incomparable C. C. Brown, of South Carolina, furnishes a racy article for The Baptist Courier, the subject of which is "A Preacher Who Was Peculiar." The Courier is one of the newest papers that reaches my desk.

Arrival of Trains at Winona.

The trains going east and west meet and pass at Winona in the forenoon at 10—in the afternoon at 4.

The I. C. trains going south arrive at 12:45 and 1:17 p. m. and 5:45 a. m. Going north at 12:21, 5:45 and 6:00 p. m. There are night trains going each way, but the night trains will not be met by the entertainment committee, so arrange to reach Winona in the day time. We have three day trains each way on both roads. If you are coming to the Convention send your name now.

Martin Ball.

Winona, Miss.

A Great Wrong.

We read in the Scriptures that the laborer is worthy of his hire. The laborer referred to is certainly the gospel laborer, while it applies to every laborer as for that. The Lord had just selected the seventy and was giving them their commission. Among the many things said was this great truth, a truth which our churches need to understand more clearly.

The preacher who labors day in and day out certainly deserves his hire, or in other words, his living. God intends that he shall have it. He arranged that from the beginning. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." A man who does not preach the gospel does not deserve a living from his preaching, but he who does, must have a living, if God is pleased. Not a spare, stint living, but one worthy of his labor.

Paul said to the church at Corinth, "If we

Thursday, October 21, 1909.

have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things? Is it not right for the preacher to reap from the brethren some of their carnal things? Enough at least to support his family and also enough for rainy days and old age. But, oh brethren! what do we say when we see a man of God striving to lay up something with which to educate his children and to fall back on if his health should fail him? Why it is sounded around that that preacher is a money maker and we kind of lose confidence in him at once and his influence for good weakens. This is wrong and ought not to be so. God did not intend that it should be so. The preacher is not a money maker. But on the other hand he is a world saver, a soul winner, a lifter of men toward God and heaven. He is a great builder, the greatest of all, a builder for God.

Now surely he deserves his salary and not only does he deserve a salary, but he deserves one in keeping with his calling, that and no more. One of the most cruel and hardest criticisms that men hurl at the preacher is that he is preaching for money. It may be possible that some men are preaching for money, but they are of the unreal sort, and are but few in number. The preacher, indeed, would be of all men the most foolish to preach for money with the present average salary. Men who have spent from 5 to 8 years in college and seminary training are getting from \$300 to \$1000 and \$1200 a year, while at the same time men of other callings with the same amount of brains and college training invested are making their thousands of dollars annually.

The fellow who passes such criticisms ought to find something else to talk about until he is able to think a little more. Yes, the pastor ought to be paid. He ought to be paid monthly, when it is possible. There are plenty of churches that can pay their pastors every month. Try it brethren. The pastor ought to be paid at the first of the month. He ought not to have to be embarrassed by having to put off his creditors because the church hasn't settled with him. His bills, like other folks, come due at the first of the month.

When the collector comes around, why the pastor with a great deal of humiliation says: "You will have to wait a few days the brethren haven't settled with me, but will in a few days." This is not right and ought not to be, and would not if the brethren were not so negligent about church affairs. The pastor's salary is just as much an obligation as any other business obligation and ought to be just as promptly met. This way of doing business for our Lord is a great wrong and ought to be corrected, because God's glory demands it.

Let our deacons begin to think more seriously on these things and make haste to remedy them.

J. B. Quin.

THE BAPTIST RECORD.

Salt Lake City, Utah.

To Our Baptist Brotherhood:

Our President has come and gone. The visit was intended for good and we hope good will come from it. Over some features of the visit, there has been much discussion, especially regarding the use made of the Lord's Day. When the Ministerial Association learned that the chief functions of the President's visit were to be held on Sunday morning, consisting of the President's address at the tabernacle and then the reviewing of the school children with the "living flag," the ministers naturally felt that this was being done without the President's knowledge. For this reason, believing that the President would certainly have respect for the day and for the Christian consciousness of the people of the land, the association adopted and wired the President a courteous protest. Word was received in return to hold up the Sunday functions. Gov. Spry and Senator Smoot (both Mormons) met the President as he entered Utah, welcoming him to the State, and persuaded him to let the original plans be carried out, with the addition that the President attend services at the Unitarian Church at 11 a. m. The original plan was for the President to leave for Ogden at 11:00.

We believe that the President has made a grave mistake. We believe it all the more because it was absolutely unnecessary. The President reached Salt Lake City Friday afternoon and was in the city until noon Sunday. The address could easily have been given on Saturday as well as the children be reviewed. No one objects to the President speaking in the tabernacle. It is virtually the only place we have in the city for such large gatherings. We feel also that it was eminently fitting for the President to attend the Unitarian Church. The pastor of this church had written, inviting the President to worship with them, but having received no reply was out of the city on that occasion. He could only know the President's plan by what the committee printed and that was that the President was to leave the city at 11:00 a. m. and during the hour of church service would be speeding to Ogden.

We have looked at this matter only in the light of the thought of Sabbath observance. The address in the morning was good, but this was the Lord's Day and that gathering was in no sense to honor the Lord Jesus. To the children it was a holiday and not a Sabbath. The afternoon was spent in Ogden in a way that Washington, Lincoln, Garfield or McKinley would not have done. And then the train sped on—with addresses at Brigham City and other places up to Pocatello, Idaho, which was reached at 8:00 p. m.

We feel that in all this our President has made a serious mistake. That as President, whatever his own religious views may be, to such he has the absolute right, still as President he ought at the very least in courtesy to have respect for the great religious

sentiment of our land that the Lord's Day be kept for religious functions and not public ones. In addition to this we are very sure that the influence upon the young has been harmful.

We send forth this letter with sorrow but feel that it is necessary. We realize the dangers that threaten the Lord's Day—the increasing commercialism, the use of the day for pleasure and excursions, and the growing tendency to use it for public functions. We regret seeing our President by his example encouraging in any way any of these things.

(Signed)

Louis S. Bowerman,
Minister of Immanuel Baptist Church,
W. W. DesAutels,
Minister for Burlington and Rio Grande
Missions.

Sermonette.

(By R. S. MacArthur).

Mine iniquities are gone over my head; as a heavy burden they are too heavy for me. My wounds are loathsome and corrupt, because of my foolishness. I am pained and bowed down greatly; I go mourning all the day long.—Ps. 38:4, 6.

The marred life will never again be what it might have and what it ought to have been. It is sometimes supposed that God's grace is peculiarly manifested when a great sinner is saved, when a man is lifted from the gutter and placed among God's redeemed children. Far be it from me to depreciate the grace of God in such a conversion, but God's grace is vastly more honored when boys and girls are converted to Christ in their sweet childhood before they have gone down into the awful depths of sin. It is ten thousand pities that men should ever know the degradation of sin from a personal experience. How much sweeter and cleaner, purer and diviner their lives had been had they never served sin or Satan.

I found a young life broken
By sin's seductive art,
And touched with a child-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain,
But the life that sin had stricken never
soared as high again.
—Hezekiah Butterworth.

Mississippi Baptist Convention.

This body will meet on November 9th, 7 p. m., at Winona.

The Convention Sermon will be preached by Rev. W. C. Grace, D. D., or his alternate, Rev. I. P. Trotter, D. D.

Tuesday, the 9th, will be devoted to a pastors' conference, up to the hour of 7 p. m.
T. J. Bailey, President.

The Baptist Record,

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Taft Banquet Committee.

It is a matter of deep regret and sore disappointment, as well as humiliation and shame, to many thousands of the best Christian men and women in the State, that the committee in charge of the Taft banquet to be given on November the first, allowed themselves, in blind slavish obedience to a hoary, persistent custom, to wilfully lend themselves to the tolerance of lawlessness. This is a direct and flagrant reflection on the intelligence, or integrity, or both, of the legislature of our State. This committee well knows that its determination to make intoxicating drink a part of the menu of the Taft banquet is violative of both the spirit and the letter of the prohibition laws of the State of Mississippi and that this course will prove a great barrier to the enforcement of said laws. Its exemplary force will be tremendous and entirely on the wrong side. This example will get many hotels in the State into trouble.

As we pointed out in our last issue this committee has no moral right to disregard the wishes and protest of a very large majority of the Christian citizenship of the State. We forewarn these gentlemen composing this committee that there will be a day of reckoning. Moreover some of these will in all probability soon be offering them-

selves for responsible official positions. We hereby warn them that when they do, they may expect to have the full weight of The Baptist Record, which is the organ of some 125,000 white Baptists, against them; for The Record will not stand for law-breaking and immorality. He would be a very stupid fellow indeed, who, in this enlightened age, could not see the immorality of encouraging bacchanalian revelries and law-breaking, as these gentlemen propose to do.

We regret exceedingly that the two Jackson dailies have seen fit to lend their influence in favor of serving wine at the banquet.

Lincoln County Association.

It was our pleasure to attend the 38th annual session of this association, which convened with the Brookhaven Baptist Church on Oct. 15th. After the reading of the letters, the association was organized by electing these officers: B. T. Hobbs, moderator; H. H. Summers, clerk. The associational sermon was preached by Rev. M. J. Derrick, the appointee, from II. Tim. 3:16, the theme being, "The Importance of Reading the Bible."

The preacher put strong emphasis upon a more systematic and prayerful reading of the Word. It was a timely and practical sermon, and received the undivided attention of the great audience.

After the sermon, the Orphanage was considered, being spoken to by several brethren, among them J. R. Carter, superintendent of the Orphanage. A collection was taken for the Orphanage and the services of the evening closed.

Saturday morning was devoted to the consideration of the question of missions, Secretary Rowe leading in the discussion, showing that hard times did not cut short our giving to missions.

Publications received full consideration, several brethren speaking and quite a number of subscriptions being added to our list as a result. Other subjects usually considered in associations were accorded ample time. This association does not rush through with its business, like most associations do. It met on Friday and closed on Monday, thus putting in four days, including Sunday.

Sunday services were as follows: At the Baptist Church at 10 a. m., Sunday School rally, conducted by Brother C. R. Dale; at 11 a. m., preaching by Rev. A. V. Rowe; at 2:30 p. m., meeting in the interest of the Laymen's Movement; at 7:30 p. m., preaching by Rev. T. J. Bailey. At Methodist Church, at 11 a. m., Rev. T. J. Bailey, and at 7:30 p. m., Rev. W. T. Darling. At Presbyterian Church at 11 a. m., Rev. C. C. Jones; at 2:30 p. m., Woman's Meeting.

The congregations were large, and it is believed much good was accomplished. Altogether this was a fine association.

Pastor Purser and his noble helpers spared

no pains to make the association all that could be desired, and they did not fail in their effort.

The editor of The Baptist Record in company with several others, found the best of entertainment under the hospitable roof of Brother and Sister Purser.

Coldwater Association.

On October 13, 1909, one of the most ideal mornings of the season, this association met in its sixty-eighth session, in the Central Coldwater Church, which is one of the prettiest church buildings in the State.

The old custom of reading the letters, still observed by a few associations in the State, was observed, after which organization was effected by electing D. C. Perkins moderator, re-electing Rev. Walton E. Lee clerk, and electing J. E. Austin treasurer.

The attendance was the largest we have seen at any association this season, all the churches were represented, and the interest was marked from the devotional exercises to the close of the association. Also the spirit was aggressive and courteous. The house in which the association met is a new one, having been completed in June at a cost of \$8,000.00. The church owns property amounting to \$12,000.00. This consists of church building, parsonage and lots. Rev. B. F. Whitten, the popular pastor, has shown himself a leader of men, in this building enterprise. No doubt he labors with a noble lot of men and women.

The question of apportionment among the churches of the amounts asked of Mississippi by the Home, Foreign and State Mission Boards brought on a breezy discussion, resulting in the adoption of the apportionment plan, as recommended by the Southern Baptist Convention.

Olive Branch was chosen as the place of next meeting.

Mississippi College and Ministerial Education had a good hour and the great value of these were emphasized by several speakers.

The association sermon was preached at 7 p. m. Wednesday by the appointee, Rev. L. S. Deaton, from Rom. 1:16, 17, showing the value and blessedness of the gospel. President B. G. Lowrey followed in a strong presentation of the Layman's Movement and the Tri-State Sanatorium, at Memphis.

The entire forenoon of Thursday, the very best hour of the association, was devoted to the consideration of missions, State, Home and Foreign. This was a great hour in which some most excellent speeches were made, Secretary Rowe's was especially strong.

Selsus E. Tull has been pastor of the First Baptist Church of Pine Bluff, Ark., a little over two months. During this time 50 have been added to the church, 7 by baptism. Dr. W. D. Nowlin, of Mayfield, Ky., will as-

Thursday, October 21, 1909.

sist him in a meeting beginning the 5th Sunday in October. Organization is being perfected for a city-wide campaign and great results are confidently expected.

Attention Delegates.

On the 9th day of November from 1 p. m. to 6 p. m. Rev. Walton E. Lee, secretary of the convention, will be in the Winona Baptist Church, to enroll all messengers who report to him. All who arrive on Monday are urged to go to him within these hours, if they expect to vote in the organization of the convention. It is urged that you go immediately from the train to the church. If every one will do this, the work of the convention will be greatly facilitated.

T. J. Bailey, President.

To Delegates to the Convention.

At its last session our Convention interpreted "Article 3 of the constitution to mean that the messengers are to be appointed by the associations and churches, respectively, and that in the future only such appointed messengers will be recognized."

It will be necessary for every one who expects a seat in the Convention as a messenger, to be appointed either by his association or church. If, therefore, anybody shall be denied a seat in the Convention as messenger, he will have nobody to blame but himself. To save any trouble, let every one who goes as a messenger carry with him the proper credentials.

Dedication at Oxford.

The Baptist folk of Oxford have just closed a delightful week's program celebrating the opening of our remodeled church building, and signaling the dedication of our new Sunday School annex. Choice spirits have been among us, and have left blessings that will abide forever.

Dr. J. M. Frost, our greatly beloved Sunday School Board Secretary, preached the dedicatory sermon, and a masterful discourse it was. He chose as his theme, "The Glory of Christ Given to His Disciples." I am sure that I have never heard a greater sermon. It struck a glorious keynote for the services to follow.

At the evening hour Rev. Harvey Beauchamp, of Dallas, Texas, preached with power on "The Importance of the Teaching Service of the Church." This discourse was preparatory to the Sunday School Institute that was to begin next day and run through the week.

Bro. L. P. Leavell arranged the Institute program, and its carrying out will mark an epoch in the life of this church. Brethren Leavell, Beauchamp, Flake and Fred Long participated in the program and absolutely every address struck twelve.

We were painfully disappointed in not finding Bro. Byrd to take his place on the

THE BAPTIST RECORD.

5

program, as he was prevented from coming to us on account of sickness.

I could easily fill a column with striking, sparkling excerpts from these high-water mark addresses, but I must forbear.

Our program closed the second Sunday with Dr. B. D. Gray, of Atlanta, at the helm in the forenoon, and Pres. B. G. Lowrey in the pilot house at the evening hour.

These brethren were certainly at their very best, and I think surpassed themselves.

Twenty-five years ago Dr. Gray preached a convention sermon in the same pulpit, and Bro. L. P. Leavell, who was a page in the service of that convention, recalled to Dr. Gray's mind on this visit the text of that sermon.

I am sure that if our honored Home Mission Secretary shall come back to Oxford twenty-five years hence there will be more than one to tell him of precious memories of his message on this occasion.

Bro. Lowrey was asked to speak on the Laymen's Movement. His crowd of hearers was inspiring. All other churches closed their doors and came to hear this gifted son of our sacred soil. The address was a worthy climax to our week's program.

This program, so splendidly carried out, leaves our church on a higher plane of religious experience, more consecrated for service and with a larger sense of responsibility than we have ever before felt. Our excellent Sunday School superintendent, Dr. F. L. Riley, thinks that with our reconsecrated force of workers, and our new equipment, which our Sunday School experts pronounced as good as the best they had ever seen, we ought to have a great Sunday School. And we have. As soon as some supplemental class work now being done is completed our school will rank A1, according to the grading of the Sunday School Board. Bro. Beauchamp informed us that there are but six schools in the bounds of the Southern Baptist Convention that are known to be in this class.

In its new dress of stucco, our church building presents a beautiful exterior. The annex, which is larger than the old church, so conforms to the original building as to make a harmonious and imposing edifice.

A massive hoisting partition separates the two auditoriums. This partition is so constructed that it can be raised by a windlass with all ease, and when raised an auditorium is provided capable of seating one thousand people in full view of the pulpit and choir. A handsome white marble front baptistry is nearing completion, which is to be a memorial to the sainted George W. Leavell, who passed away a few years since, after a life of faithful and efficient service to this church.

Handsome memorial windows have been ordered by the church in loving memory of four other of its illustrious dead, the last of whom to pass away was Judge B. T. Kimbrough, than whom, as I have learned, the

church never had a more zealous and devoted member.

I cannot forbear mentioning the princely beneficence of our dear Bro. S. H. Plant who though nearly ninety years of age, entered into hearty sympathy with our plans for a modern church building, and cheerfully contributed one-fourth of the entire cost. This noble servant of God is growing feeble, but rejoices with us in all the Lord has enabled us to do.

While engaged in our building enterprise we have not been unmindful of other interests and responsibilities of the kingdom. Our recent letter to the Oxford Association reported more than eleven hundred dollars given to missions, quite that much to the sanitarium, and to other objects in proportion.

The University is full of earnest, hard-working students. Many of them are attending our Sunday School and preaching services. We recognize our great obligation to this large student body, and are trying to meet it.

Many thanks to the brethren who have written me letters of introduction to their student friends. I am using this means of making early personal acquaintance with them. I would appreciate a line from others who have not yet written. I am here to give the best that is in me to the students of the University.

Our building improvements and additional equipment are largely for these students, and our church is a unit in its desire to reach as many of them as possible, and do them all the good we can.

Wm. A. Borum.

Richton.

The church here has just experienced a most gracious revival. Bro. T. J. Moore, pastor, was assisted by Dr. C. A. Stewart, of Fort Scott, Kan., who is one of the Home Board evangelists.

We found Dr. Stewart to be a man of great power. His preaching was forcible and convincing. He is a man of superior intellectual attainments, and of deep spirituality. There were 41 accessions, 21 of whom were by baptism.

The influence of the meeting was felt throughout the community and many were added to churches of other denominations.

We recommended Dr. Stewart to the churches of our State.

The church has been greatly revived and strengthened. We now have a membership of more than two hundred, far in the lead of all other denominations.

All this has been accomplished within the past two years under the able pastorate of Bro. Moore.

We are now looking for a pastor for full time, and hope soon to have one located here.

A. R. Shoemaker.

Letter No. 26—To an Infidel Man of Science.

My Dear Friend—It seems to me that of all the inconsistent men I know, those in the class you represent are most deserving of the "blue ribbon." You claim to be a man of science, and yet you say you are an infidel.

Now, I maintain that it is impossible for the same man, at the same time, to be both a real man of science and a real infidel. Christianity, like many other systems of truth which you have been investigating for years and years, has no new principles, rests upon no dogma of its own—in fact, lays claim to no exclusive peculiarities. On the contrary, it is based upon the plainest reason and simplest philosophy known among men. If you will use the same rules and apply the same principles to your investigation of the systems of truth known as "Christianity" that you use in arriving at the "ultimate truths" of all your other scientific investigations, you will find that the principles and requirements of Christianity do not conflict, in whole or in part, with the principles of any man (the principles of human life), whether he be freethinker, unbeliever, skeptic, infidel, or Christian: Christianity has no argument with you, or anybody else, upon matters of principle. So far as the logical part of this letter is concerned, I care not whether I write to you, or you to me. But in thus broadly endorsing your principles of life, I beg that you may not try to infer that I endorse your inconsistency. Remember, my claim is not in the matter of inconsistency you, and the others in your class, are deserving of the "blue ribbon."

1. Truth Is Always the Same—No Matter Who Finds It or Where, or How.

I know we are agreed on this proposition. Now, fortunately, God has more ways than one of communicating truth to the world. We are, no doubt, agreed on this proposition also. Now, the simplest and most sublime of these ways God has of communicating His truth to the world is the introduction of His written Word. That's my claim—not yours. But still there is a principle involved in our difference of opinion here. The Bible is either God's Word or it isn't. You claim that it isn't; I claim that it is. I maintain that among other sources of information, the Bible occupies the position the sun does amidst the stars of heaven. See how he quenches their feeble glimmerings as he comes into the meridian splendor of his noonday-glory! And the sun, as he pours his flood of light upon the world, does not contradict anything that was known to be true before he appeared above the eastern horizon. He makes a war upon the organs of vision; but, rather, in co-operation with them, he makes everything the more easily seen. Now, while you are investigating the stars, if you will use the same rules and apply the same principles in your investigation of the sun, you will find that the sun

and the stars (the Bible and science) do not contradict, but establish each other.

Or, if you will indulge another figure, the Bible, as the revealed Word of God, is to Christianity, and all the balance of the great world of truth, what the telescope is to astronomy. I look into the heavens with the naked, unaided eye, and most that I see is emptiness of space, or the darkness of unlimited night. But the lens carries my vision forward, and introduces it into new worlds—worlds which existed before, to be sure; but which, unassisted, I did not know about.

Now, the Bible comes to man as the revealed Word of God, and appeals to his religious instinct, showing him certain great truths he did not know before. These truths, gathered into a system, constitute what is known as "Christianity." These truths are deserving of the same investigation at the hands of science as are the truths of history, or geography, or geology, or of philosophy, or chemistry, or any other system of truths. The truth of the Christian religion is not unlike the truth of any other established system of facts. It is no matter who has found this truth, or where, or when, or how—it is deserving of the same treatment at your hands as a disciple of science, that you give any other truth.

Weigh it in the same balances in which you weigh the truth of all other systems, and see if it is found wanting. Give it a fair chance to make good.

2. You Have Never Yet Denied the Truth of Christianity.

I'll make my statement stronger than that: The truth of the Christian religion has never been denied. I mean this: No one has ever yet denied the truth of the religion set forth in the Bible, who, at the same time, has undertaken to set forth fair and logical grounds of objection, or who has undertaken to set up and explain any antagonism between the principles of Christianity and the principles of any other system of truths.

The authenticity of the Bible has been often denied. But the authenticity of the Bible and the truth of Christianity are two things—they are not one and the same question. The former inquires into the history of the printed Bible; the latter into the truth of the precepts contained in the Bible. I am not saying that the Christianity of the Bible may be true, while, at the same time, the Bible itself may be unauthentic. I am only maintaining that demonstration in the one case does not necessarily institute an inquiry into the other.

Now, what is necessary or essential to a denial of the truth of the Christianity of the Bible? Let us see: Facts can only be proved or denied by the production of testimony, and argument, for or against, is only a comment upon such testimony. So it comes to pass that it can never be said that any man

has really denied the truth of Christianity until he has first produced legitimate testimony in the case. Most any up-start of an infidel can affirm that Christianity is not true—so far as he knows. But any court in the land would turn down that kind of testimony. Facts are not proven by bringing forward persons who call themselves witnesses, but by the production of testimony that is competent. Here is a witness in court. It is inquired of him if a certain person performed a certain act, at a certain time and place. The witness says "No." Then it is further inquired of him whether or not he was present at the time and place in question. He says: "No, I was not there—and what is more, I never saw this man; but I do not believe the alleged fact." He records his testimony against it. Another witness is brought forward and he does the same thing. A thousand others do the same. Have all these thousand and two witnesses really called the fact in question? No! It cannot be really contradicted until witnesses who are really competent add their testimony against it. The argument of all the infidels that ever lived is not enough to offset the testimony of my mother as to the truth and worth of the Christianity of the Bible. To her it was an actual experience; to you and your kind it is only a theory.

It is asserted by one that the taking of a certain kind of medicine will produce certain sensations in the head and nerves. You cannot deny, by logical argument, that assertion until you can base your denial upon either your own experience or upon the testimony of other persons who have tried thoroughly the medicine in question. You might as well argue that the Mississippi River does not enter the Gulf of Mexico, because you have not navigated its waters. Your testimony is not competent; your argument amounts to nothing.

Now, the Christianity of the Bible purports to set forth a rule of life. It assures men that if they will, in good faith, believe certain things, and live in a certain way, then certain valuable results, in life and in death, will follow. It says to men that, if they will in all sincerity walk in a certain course, they shall be elevated in their moral condition; that if they will adhere heartily to these precepts, they shall feel enlarged in their moral feelings, justified in their moral relation to God, benefitted in all their social relations, and have assurance of an endless, happy existence beyond the grave. You say you don't believe it. I know it is so, for I have tried it.

If you will not be inconsistent, or partial, in your investigation of truth, then I can make no better wish than that you go on in your study. Your wish may even be to discover truth in order to overthrow Christianity and the truth which you discover in your investigations of science ought to overthrow Christianity, and will certainly

tend to that end, if Christianity be not true. But if Christianity be true, then all your discoveries can have no such result. You must remember that everything that is true, receives support and not damage from everything else that's true.

The researches and labor of the antiquarian, or the astronomer, or the geologist, or the chemist—have without exception strengthened the testimony of truth in favor of Christianity. I am unable to see how you and your kind are to get around that fact. The truth of Christianity as a religion is, out of necessity, in the keeping of experimental Christians. They asked a man born blind what was his conception of the color red. He said he imagined it was like a mark which he made on the floor, and which resembled very much the course of zig-zag lightning. I have often wondered what we might be conscious of if we but had a sixth sense! There is more about the Christian religion than one can get at until he tries it as a personal experience.

I say, then, that the truth of the Christian religion is in the keeping of experimental Christians. But the truth of Christianity, as a theoretical system, is in the keeping of all men who handle the implements of scientific truth, or who search into the magazines of moral, mental and physical philosophy. So go on with your investigations. Only be fair; give Christianity an even chance. And then, if it is the truth, why not accept it!

I quote the words of Jesus of Nazareth in Jn. 8:46: "And if I say the truth, why do ye not believe me?"

Yours truly,

R. S. Gavin.

Huntsville, Ala.

A Plea for Brotherly Love.

(By Elder Odd).

There has been some unpleasant discussion among Southern Baptists in connection with plans of missionary work, some advocating the "Board Plan" and some the "Gospel Mission Plan." In that discussion some hot heads have taken part on both sides and have unfortunately colored the whole discussion and really switched it almost entirely off from the point really at issue. Both sides ought to have confined themselves first to this question, "Has God, in his Word, commanded any specific plan?" If He has, that command ought to end all controversy. If He has not, then, but not till then, would it be legitimate to discuss the merits or demerits of any plan. The errors committed by individuals, boards, committees or churches has no proper place in the discussion at any time or place or by any person. And yet, that has been the main subject handled by both sides. Some Gospel Missioners going so far as to claim that ninety per cent of the money collected is wasted in salaries and other unnecessary expenses. Suppose that were true, what would it

prove? Only that the board was dishonest and wasteful, not that the board plan was bad or unscriptural. On the other side hot heads who favor the board plan have said that the "Gospel Missioners" were anti-missionaries. Suppose every one of them were, what would that have to do with the question? Nothing. Then why waste time and labor with such side matters that only gender strife? Knowing human nature as I do I think it reasonable that there should be anti-missionaries in the churches, no matter on which plan they work. Anti-missionism is not popular and therefore many of the real anti-missionaries will remain in the "board plan" churches. The natural place for a real anti-missionary is in opposition. If he is an outspoken one he seems to be capable of enjoying life only when he is opposing the majority. The majority of Baptists who work at all work on the board plan and the Gospel Missioners oppose them, hence the anti-missionaries would naturally fall into their ranks. On both sides the missionaries probably far exceed the antis. But I happen to know that the real Gospel Missioner is really a missionary and it is unjust and untrue to call him an anti-missionary. Many of the Gospel Missioners really believe these false stories put in circulation by hot-headed leaders. True they are wrong in condemning the boards until they have made a full and impartial investigation. But who can truly say "I have wronged no person?" So much for the work of hot-headed men.

As one who has been in harmony with the boards more than sixty years, I say: If you will show me a better plan, one that will do more work at the same cost, and meet the necessities of the case, I am ready to accept it. But I cannot afford to throw away the old machine until I get a new one that will work better, unless God has ordered me to do so. And that raises the real question. The command to go into all the world and preach the gospel to the whole human race is as plain as God could make it and there is no dispute about it. But not a word is said about how those who go shall be fed or clothed or even whether they are to eat and wear clothes or not. These things are left to common sense and moral law. Then we may go to scriptural example. Both parties agree thus far and also that those who do not go personally are under obligation to support those who do.

But when we come to selecting the missionaries and supporting them they divide as to methods. We find two methods were actually worked in apostolic times. One at Jerusalem and the other at Antioch. At Jerusalem the Christians were scattered by persecution and went everywhere preaching the Word. So far as the appointment and support of those who went was concerned the record is as silent as the grave. At Antioch God commanded the church to set

apart Paul and Barnabas to the work. He had called them to do, and the church did so and gave them the right hand to go to the heathen. That giving the right hand I understand to be a formal, public pledge to support them in that work. Still both parties are agreed but now the difference begins. The Gospel Missioner claims that in the appointment and support of missionaries each church must act directly and independently and have no right to act through chosen messengers in co-operation with other messengers chosen by other churches for that purpose.

The board people claim that the churches have that right and that it is expedient to use it. That body of chosen messengers they call a board. That question of acting directly, or through messengers chosen for that specific purpose in co-operation with other churches acting in the same way seems to me to be all the difference there is between the board plan and the gospel mission plan. Both parties agree that the Antioch plan is God's plan. The anti-missionaries of seventy years ago claimed that the Jerusalem plan was God's only plan. But as a distinct body they died without heirs long ago and Gospel Missionism is a distinct and different movement entirely.

If there is any connection between the antis of the present and those of seventy years ago, it is that the present antis sprang from a chance seed of the older ones which had laid dormant in the ground so long that it had nearly lost its vitality. As that and the Gospel Mission movement are entirely different we need not further consider the antis.

When the Antioch plan was first worked out there was no such things as associations and conventions in existence, consequently each church was compelled to act alone, if it acted at all. And there were no postal money orders, bank checks or bills of exchange, etc., and consequently each church had to send its contributions by private messengers. That was an essential part of the Antioch plan as without it the missionaries could not receive any support. Why the Gospel Mission people do not regard that as an essential part of the plan now I do not know. I suppose, though, it is because there are more economical ways of transmitting the money now than the old way though it was essential then. At that time the churches were widely scattered, they were few and far between and hence co-operation was difficult and very slow, therefore each church acted without the co-operation of any other. Why should that remain essential and the other not I do not see. But they are as honest Christian people and staunch Baptists as others and I love them as such. As for those who wilfully originate the false tales on either side God will attend to them.

The difference is so small between the two parties that to me it looks to be foolish to

Mississippi State Fair

JACKSON

OCTOBER 26—TO—NOVEMBER 5

GREATEST EXPOSITION EVER GIVEN IN MISSISSIPPI

DO not fail to spend at least one day at the Fair, divided between the Poultry Building, the Dog Building, the Liberal Arts Building, Machinery Building, Agricultural Building, Live Stock Pavilion, race track and amusement features.

Three days spent here is equal to a year's schooling.

Griffith Memorial Baptist Church has a first class Restaurant on the Fair Grounds and will be pleased to serve their many friends at reasonable prices.

One Fare for the Round Trip on all Railroads

wrangle about it. The questions are just these. Has a church the right to act through chosen representatives or not, and, is it more economical for each church to send its contributions direct than through men chosen by all the churches contributing. Can we not then lay aside all wrangling and love one another? The points of disagreement are very small compared to those of agreement and they involve nothing essential to salvation or to Christian character.

Gulf Coast Association.

This body meets with the First Baptist Church, Gulfport, on Wednesday, November 3, at 2 o'clock p. m. The introductory sermon will be preached by Rev. A. C. Watkins, pastor of the First Baptist Church, Seranton. All messengers and visitors are requested to send their names to the committee on entertainment, Hon. J. L. Taylor chairman, or to the pastor, that entertainment may be provided. We are hoping to have a large attendance and a profitable session. The editor of The Baptist Record is especially invited to come.

C. Grace, Pastor.

Entertainment During the State Convention at Winona.

Please give heed to messengers to the

Convention which meets at Winona November 9, will please send their names to Martin Ball, Winona, Miss. Our hotel and boarding house facilities are limited and it is absolutely necessary to have your names in the hands of the committee on entertainment to insure a good home. If you send your name and afterward ascertain that you cannot attend, notify us at once. You be good to us and we will do our best to please you. The time for the arrival of trains appears this week in another column.

Yours for service,
Martin Ball.

Winona, Miss.

Revival at Griffith Memorial.

On October 3rd we began a meeting with Griffith Memorial Church. On Monday Rev. J. P. Culpepper, of Newton, came to our assistance and remained until Friday night, the 15th, preaching 25 most helpful sermons. Bro. Culpepper is a preacher of ability, a close thinker, pleasing in manner, a congenial workfellow, exalts righteousness and denounces sin. His coming to us was a great blessing to both church and pastor.

The visible results of the meeting were 17 accessions, 9 by baptism, and the church greatly strengthened.

A little less than 3 years ago we organized

here as a mission with 8 members, since which time 177 have been taken into her membership. This part of the city is building up rapidly and we hope soon to have a strong church.

G. W. Riley, pastor.

An Illuminating Conversation.

The following is a report of an actual conversation. The remarks reveal, far more than their authors suspected, their essential points of view, and aptly illustrate a prime cause for denominationalism.

Methodist Minister—"Well, I reckon I am a Methodist because my parents were Methodists."

Presbyterian Minister (thinking to improve)—"I am a Presbyterian from choice."

Baptist Deacon—"I am a Baptist from conviction."

And the conversation turned to other topics.

The Deacon's Son.

Time and Place of Associational Meetings.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 3, 1909.

Baptist State Convention—Winona, Nov. 9, 1909.

C. E. Welch in Southwest, Texas.

We closed a very gracious meeting Sunday night in which Bro. Welch did the preaching. My people say they have never heard better preaching. I am sure if plain, simple, earnest, scriptural preaching counts for anything, Bro. Welch is far above the average. He dethrones and denies self, presses the claims and urges the lordship of the Master upon the saved, as well as unsaved.

Our meeting began under serious conditions. Right in the midst of the busy season for our merchants, the awful drought which had been on in Texas the whole year, coming as it did right on the heels of the money panic, causes everybody to feel discouraged and gloomy. Our church was not in a good spiritual condition. Some of the leading members were dealing in cotton futures, etc. Sometimes the tide ran high, sometimes real low. A number of young men, who were not Christians, seemed to organize to resist. We worked and prayed. The ladies met every day in a special prayer-meeting at 4 p. m. that God might heal our land.

The Devil has not gone out of business here yet, but many of his plans have been thwarted, and his work interrupted. God visited us with many blessings. Nine were received for baptism. Those who were dealing in futures, though stubborn, and unyielding at first, came and confessed and begged forgiveness. The church is now upon its feet again. One of the sweetest and most spiritual meetings I have ever attended was held on the last day of the meeting: a meeting of church members exclusively. We met as God's family, and confessed our faults one to another, and prayed one for the other. 'Twas good to forgive and be forgiven.

We raised in pledges to be paid at once over three thousand dollars to build a new house. We are planning to build a concrete church to cost four or five thousand dollars.

I do not know how our Mississippi brethren love and appreciate Bro. Welch, but watch and see what Texas will do for him. I am afraid you do not appreciate him enough to keep him. Southwest Texas is in need of such men. He has already enough evangelistic work to keep him busy until the

State Convention meets. He is making things come to pass.

I note with much interest the reports of so many good meetings all over our beloved Mississippi. May the good work go on.

God's blessings upon The Record.

Baptist Pastor.

Waelder, Texas.

Is Your Family Reading "Worth While?"

So much of current reading is merely entertaining at best that the question naturally arises, Is it worth while? Your sons and daughters are bound to read something. They hunger for stories which take them into the other half of the world—the world of adventure, of valor, of fortune-making. The problem is to give them such reading without putting into their hands the literature that is either silly or demoralizing. The editors of The Youth's Companion believe that a periodical can be made entertaining and yet "worth while," and The Companion is conducted on that theory. And that is one reason why more than half a million American families read it. The paper is safe, but not dull. Its tales of adventure illustrate the advantages of fortitude and self-reliance. Its stories of character lay stress on the truth that right conduct is never a mistake.

Every new subscriber will find it of special advantage to send at once the \$1.75 for the new 1910 Volume. Not only does he get the beautiful "Venetian" Calendar for 1910, lithographed in thirteen colors and gold, but all the issues of The Companion for the remaining weeks of 1909 from the time the subscription is received.

THE YOUTH'S COMPANION, Companion Bldg., Boston, Mass.
New subscriptions received at this office.

Two Meetings—Tacoma and Paynes.

A little late, but better late than not at all. Bro. D. C. Rawles of Hattiesburg came to us at Tacoma Springs, Panola county, the second Sunday in August. This is a church west of the I. C. R. R. which the State Board has been helping for several years. The membership is few in numbers but a more loyal band can not be found. Bro. Rawles did some earnest preaching, which was

GROCERIES



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

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Uneda Biscuit

come to you in that wondrous package that enables you to enjoy such soda crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

very edifying to all who head it. The membership was greatly helped. There were no accessions. The meeting lasted five days. From here the pastor and visiting preacher went to Paynes, Tallahatchie county. This church is also west of the I. C. R. R., near the Mississippi Valley. Here we found a large congregation waiting and ready to hear the message. Bro. Rawles did some of the best preaching of his life in spite of his voice, which had grown somewhat husky by constant use. Results, the church much built up in faith and drawn closer together by the ties of brotherly love and on the fourth Sunday, same month, the pastor buried four young ladies and one young man with Christ by baptism. A month later we received two more young ladies and one boy for baptism.

Bro. Rawles left us all much in love with him and each other.

with new resolutions to do more for our blessed Lord and Master, Christ Jesus. Any church or churches in need of a leader and pastor will do well to secure D. C. Rawles of Hattiesburg, Miss.

S. Courtney.

Lebanon Association.

I am just up from malarial fever. Please say that the Lebanon Association meets the 28th of October with the West End Laurel Church. Be sure and come.

A. L. O'Brian.

Summit.

The pastor who is diligent in trying to educate his people on the subject of missions and developing the spirit of giving among them, is making the largest and most enduring contribution to missions himself, though he may give more money than all the rest put together.

J. R. S.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Sunbeam Work.
Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.
Officers of Annual Meeting.
Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

"I place myself beneath the soil,
Its shoots upward creeping.
Each moment note how wonderful
Its growth while I am sleeping.
So in the vineyard of the Lord
The seed we sow with weeping,
Into a harvest rich will grow
Though death the sod we're sleeping."

The Missionary Calendar for 1910, prepared by the Woman's Missionary Union for members of the Union and Christian workers, will be ready for distribution October 15th. Price, including postage, 15 cents. This third issue of the Missionary Calendar is beautiful in form and interesting in material as well as an invaluable guide to daily united prayer for home and foreign missions. Orders should be sent to Woman's Missionary Union, Literature Department, 15 West Franklin St., Baltimore, Md.

For HEADACHE—Hicks' CAPSULE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capsules will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

The following from Mrs. A. T. Cinnamon, efficient vice president of Oakwater Association, will be read with interest. She promises to send us an account of their association meeting:

The W. M. U. of Senatobia observed "Enlistment Day" Oct. 7 at the home of Mrs. B. A. Tucker. A very interesting program full of information to our women had been prepared. The service was interspersed with special music.

At the conclusion of the talk made on the Woman's Training

School a nice gift was made to Miss Porter, one of our Senatobia girls, who is attending that school this year to prepare herself for the Master in the foreign field. The membership was increased. After a special half hour all returned to their homes with renewed zeal, inspiration and determination to do more work in the Lord's vineyard.

To Drive Out Malaria And Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Are you going to the State Convention at Winona, Nov. 9th? Will you bring an inspiring report from your society?

Will you not pray daily that it may be a great meeting; great in faith, great in works, great in blessings?

Cheering news comes from all along the line. Mrs. B. T. Hobbs, wide-awake, resourceful president of the Brookhaven society, writes: "Disbursements for associational year \$410.57, balance in treasury over \$50. Average attendance 25, paid up membership 58."

Mrs. Bunyard of Gallman sends this live-wire message: "We had a very enthusiastic meeting this afternoon. Good devotional meeting, after which we all went down town and purchased and packed our part of the frontier box. They gave us a 12-year-old boy this time. We fitted him out nicely for his winter wardrobe. Three of us go to Wesson tomorrow where we will have our annual box-packing."

Good! Let us have a report of that meeting, Sister Bunyard.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

"A good collection for home missions contributed through the mite boxes by the women of our church." This item from Sister Martin Ball of Winona assures us that though they have the serious task of planning for the entertainment of the Convention, they are not letting other interests suffer. We are eager to know such consecrated, efficient women.

The societies of the three Jackson churches have undertaken to pack a box for a missionary in East Texas. The time will probably be about the first of November.

As well established and as well beloved as is the Christmas Offering, there is yet much to be desired in the increase of contributors and the amount contributed. The societies are earnestly requested to observe the following plans: First, to distribute the Christmas envelopes not later than the 1st of December. Second, to urge members to put aside a definite amount of their "Christmas money" for this gift to God not later than December 15th. Third, that the ingathering of the Christmas Offering be made on or before Christmas.—W. M. U. Notes.

For the third time October will be observed as enlistment month by the Woman's Missionary Union. If the Union is to fulfill its full mission to the churches of the Southern Baptist Convention, this campaign of enlistment must continue until the one-tenth of women and children now active in our societies gather in the other nine-tenths. The societies are urged to send to their committees promptly full statements of the numbers added by this effort.—W. M. U. Notes.

Week of Prayer in First Church Jackson, (furnished by Mrs. Yarbrough).

Notice.

Very little time remains before our annual meeting. We are desirous that all the work done by our women in the State be reported at this meeting.

We ask that every society send to the Central Committee a report of all money given to the various objects just as early as possible.

Our meeting will be held beginning Tuesday night, Nov. 9, at

10-95 Buy This Large, Handsome Nickel Trimmed Steel Range
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Write Today for our beautifully illustrated Store Catalog No. 5144; a postal card will do. No money to collect from you until you get it.

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Winona. Dear sisters, make an effort to attend this meeting. It will be an uplift to you and a great blessing to others who meet you there.

Do your best to attend. Plan for it—pray for it.

Central Committee.

Dear Mrs. Johnson:

I cannot help but write of the recent meeting of the W. M. U. of Yazoo Association, it was so good—the best that they have ever held. The ladies were all so ready to take part. The talk made by the different ones was good. Every one seemed to be at her best. We have a fine vice president in Mrs. C. R. Dickens, Jr. She has organized three new societies and has every encouragement that there will be more new ones next year.

The devotional exercises by Mrs. Brown, of Lexington, were splendid. Her comments on the twelfth chapter of Romans were so helpful and were enjoyed by all. Mrs. Ball gave a fine talk on the Y. W. A. work. She urged every one to go home and organize a Y. W. A. Miss Bankston's talk on a mission study class was so good that you wanted to organize one as soon as you got home. I think that several will be organized. Miss Forbes, of Jackson, was with us and gave such a helpful talk on Sunbeam work. Mrs. Woods was with us and you know how she can enthuse you, well she gave one of her characteristics talks which will do a great deal of good for several ladies promised that they would organize when they got home.

Mrs. Dickens reported \$272 more than was reported last year and only half of the societies reported. We are expecting a large increase next year. It was the best ladies meeting that has ever been held in Yazoo Association. You may watch us in the future



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

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for we are coming to the front in our work.

(Miss) Bell Stigler.

Lexington, Miss.

Week of Prayer for State Missions

Some of the members of the Ladies' Society of the First Baptist Church of Jackson observed the special week of prayer for mission work in our own State, Oct. 11-15, following in the main the program so well prepared by our Central Committee.

On Monday, which was the social meeting of our society, we met at the home of Mrs. W. D. McRaven and spent the afternoon sewing for the orphans of the Home, putting into practice the topic for that day "Advancement Through Work." We also on that afternoon perfected our plans for the packing of a box to a frontier missionary in which the other two churches of Jackson, the Second and Griffith Memorial churches, will take their respective "corners."

On Tuesday, the Young Women's Auxiliary conducted the meeting through their efficient president, Mrs. G. A. Carothers, assisted by Misses Forbes, Dameron and others, their topic being "Advancement Through Faith."

Wednesday was observed as "Enlistment Day" and we divided the list of women who ought to be in our society, and distributed by streets, to those already members, in order to enlist every woman possible in our work. Reports have not yet come in but we are hoping for a much increased membership.

Thursday the meeting was conducted by Mrs. W. F. Yarbrough, president of the Ladies' Society, the topic for that day being "Advancement Through Living." The scripture passages on the program on the "Surrendered Life," "The Life of Service and Sacrifice Crowned With Success," were indeed helpful.

Friday, the last day of the meeting, the ladies met with the addition of the "Sunbeams" under the leadership of Mrs. S. R. Whitten. The closing subject was "Advancement Through Giving." It was beautiful and inspiring to see the precious little children learning so early to take part in these meetings, either by reading scripture, singing appropriate songs and reciting missionary

(Continued on page 14).



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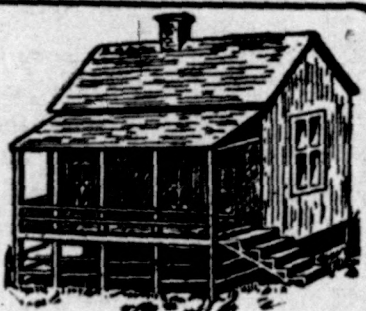
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*** It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:**

Brookside, Ala., May 4, 1908.
The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italian, and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter, let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.
S. R. SHIPLETT.

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The bed is solid oak, 78 inches, with a 10 inch quartered panel in headboard and 8 1/2 inch quartered roll on foot. The dresser measures 40 by 20 inches on the top, has four drawers, full well quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaker top 32 by 19 inches, full well quartered oak top drawer and French plate mirror 12 by 20 inches. This suit would retail anywhere for \$35. Money refunded if not satisfactory. Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.
Tennessee Valley Furniture Company,
New Decatur, Ala.

Our Mission Work in Cuba.

(Victor L. Masters, Editorial Secretary).

Since its discovery long ago until the treaty of Paris, December 10, 1898, Cuba has been a Spanish possession. As in the case of other Spanish dependencies, there was little progress in Cuba while she remained under the domination of the Spaniards. Heavy taxes and governmental abuses kept the people in a state of unrest and were the fruitful source of revolution.

Every one knows of the Spanish-American war and its results and the helpful intervention of the United States twice since that war in helping to establish an effective republican government in the island of Cuba.

Cuba lies within ninety miles of our shores, and extends about 600 miles east and west like a finger, the thickness of which is fifty miles. With the cluster of outlying islands it is an area of about 44,000 square miles. Its population by the census of 1907 is slightly over 1,000,000. Of this population about 11 per cent are persons of foreign birth. Four-fifths of these were from Spain. The exact number of Spanish birth was 185,243. In 1907-08 there were 31,290 immigrants of whom 24,700 were Spanish.

This Spanish immigration is largely of the laboring class, which affords a key to the interpretation of the not improbable future character of the Cuban nation. The United States will always have a large influence on the destinies of the island, and

many of our people are already engaged in business enterprises there, much to the financial wealth of Cuba. But this large movement from Spain points strongly to the probability of the dominating class in the Cuba of the future being of Spanish blood. However, it will be made up of people who are sick and tired of the decadent monarchical system, with which they are familiar, and they will also be largely influenced by the ideas of the great American republic looming up so near by.

In 1908 Cuba had 1,897 miles of railway. They extend all the way from Pinar del Rio in the west to Santiago in the far east. The exports of Cuba in 1907 were valued at about \$105,000,000, of which 90 per cent was to the United States. More than one-half of the entire value of the exports was for sugar and molasses; one-fourth of it was for tobacco.

When Cuban independence came, under the guidance of the United States religious liberties came too. The church in Rome had in Cuba, as everywhere it has had a free hand, failed to elevate the people. Its hold upon them was mostly only that which could be had through an appeal to superstition. Our Baptist mission work through the Home Mission Board commenced in Cuba in 1886, but for ten years it suffered a persecution which used as its tool legal quibbles as well as ordinary meanness. In those days some of our missionaries suffered imprisonment for the gospel's sake.

When independence came a situation was made which is very

attractive to the propagandists of evangelistic missions. In that year the Northern Baptist Home Mission Society entered the two eastern provinces, which were ceded to them at their request by our Home Mission Board. For our Board had been conducting mission work in those provinces and had an established church and promising work at Santiago.

Other denominations from our country, among them the Methodists and Presbyterians, were not slow after the independence in opening missions on the island. The work of all these denominations, as well as that of our Northern Baptist brethren, is prospering.

The four provinces in which the mission operations of the Home Mission Board are conducted, make up only slightly more than one-half the area of the island. They have in them three-fourths of its population. Of the six leading cities of Cuba five are in the territory of our mission operations. These are: Havana with 300,000, Mantanzas with 36,000, Cienfuegos with 30,000, Camaguey with 30,000 and Cardenas with 25,000.

The 1,500,000 people in this territory, like those in the rest of the island, have among them a very large amount of ignorance. The census of 1899 showed that 64 per cent cannot read, 2 per cent could read but not write, 33 per cent could write but had no higher education, and 1 per cent had higher education. Under the impulse given by

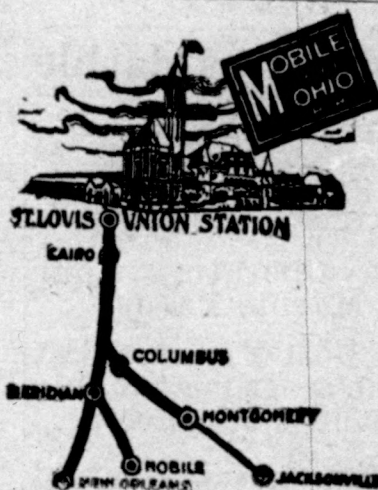
States many schools have been established, and the situation is rapidly becoming better, but there is a great deal of ignorance still.

Our mission work on the island is having great prosperity. We have now 18 organized churches with 1,240 members. Besides this there are twenty-three mission stations, some of which will soon be organized into churches. We have thirty-one mission workers, sixteen of whom are ordained ministers. Fifteen of these ministers are pastors, while Bro. W. W. Barnes is president of our Baptist mission college at Havana.

There are five women workers in the mission, four of whom are engaged in teaching in the Havana College. Eight or nine theological students of the college give part of their time in and near Havana to mission work under

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



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the direction of Rev. M. N. McCall, the superintendent of our Cuban mission work.

The Isle of Pines, forty miles south of Cuba, on which we have one church and one mission station, is a part of Havana province. The climate is ideal as a winter resort and many Americans are going to this island, which is a great place for fruits and stock raising. The people are more open to the gospel even than they are on the main island. Though it needs to be remembered that there is an open door to evangelical missionaries everywhere in Cuba. Ignorance and superstition are the greatest enemies that our missionaries have to overcome in bringing the gospel to the people. They gladly hear the word, when once they can be made to understand.

The prosperity of the evangelical missions is coincident with a falling off of interest in the Church of Rome. We have in our possession the picture of a stately Catholic church building at Trinidad which has recently been deserted. And our missionaries inform us that this movement away from that institution which so long kept the people in ignorance and superstition is quite general. It is a day of large missionary opportunities in Cuba.

Let the concluding word be with regard to our Baptist Church property at Havana. Everyone is familiar with the history of our ownership of the Jane property, now known on the island as the Templo Bautista of Havana. Whatever ground there may have been in the past for doubting the wisdom of putting \$60,000 into this property, there seems now no reason to question the sanity of that transaction. Not only does it furnish admirable quarters for the church and for our Baptist college, and also dormitories for the theological students and an administrative office for the superintendent of missions; there are in addition rents from store rooms on the ground floor of the building that pay all expenses for the maintenance of the property and leaves a net balance to the credit

of the fund for mission work.

The location of this property is so near the heart of the city that it has readily responded to the current increase in property values. Recently the Home Mission Board has been offered \$125,000 for the property, and business men declare that it is now worth \$150,000.

There are nearly one hundred students in attendance in our college in Havana and the institution means a great deal for the future interests of Baptists, and for the general social well being in Cuba.

I must add a word to call attention to the fact that fourteen of the fifteen pastors in our Cuban work are native Cubans. They understand the people as no American could. They are men of character and ability, and several of them are men of decided culture. They seem to have a tact and an adroitness in getting the people to hear and receive the gospel that are peculiar to themselves. The Home Mission Board has had great satisfaction with these men of Christ as its force on the Cuban firing lines. Dr. W. N. McCall, the superintendent, is warm in his praise of them. It seems to the writer that our Home Board has in the employment of these native preachers hit upon exactly the best method of evangelizing Cuba.

May God open the hearts of Southern Baptists to do yet larger things in this lovely Cuban republic. By American intervention it attained its independence and freedom. May it be true that by the intervention of God through our missionaries Cubans shall come to be free indeed through faith in Christ.

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Table of Contents

1. What a Church Stands for	7
2. The Church in the Thought of God	21
3. The Church of God at Corinth	36
4. The Church and Its One Book	52
5. The Church and Its Ordinances	59
6. How the Church Came	96
7. The Constitution of Faith	104
8. Why Join the Church	122
9. Why Join the Baptist Church	140
10. The Church and Its Public Services	158
11. Your Membership in the Church	175
12. The Church of Your Membership	183
13. The Church and the Commonweal	211
14. Church Life and Church Loyalty	232
15. The Development of Church Life	250

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(Continued from page 11). poems or repenting passages from memory. And so during these days we had present at one time or another representatives from the Sunbeams, the Y. W. A's. and Woman's Society, thus trying to reach all ages and conditions of our woman's work. While we felt our own weakness in the face of so great a work, yet we realized His presence in our midst.

Faith plus works, living plus giving are problems in the economy of God's Kingdom which will be solved only in the light of eternity and if each society among us would do its part there would be no need for such earnest appeals as our burdened secretary, Bro. Rowe, has to make because of our failure to realize our obligations to our own State.

A Member.

Copiah Box-Packing.

Wednesday, Oct. 13, was a happy day for the churches of old Copiah. Box-packing day! Representatives from eleven contributing societies met in Wesson, and with glad hearts and loving hands packed their gifts amounting in value to \$271.25. This large box was filled with clothing for a family of seven in Comanche, Texas, the larger societies each having charge of outfit for one member of the family. What a delight it was to meet and mingle together in this kind of service. The day was lovely and our hearts were happy as we lifted up our voices in song and prayer to God. The Wesson ladies served an elegant dinner on the church lawn, which was, of course, appreciated and enjoyed. These good women know how to "do things" and under the leadership of their new president, Mrs. L. R. Powell, are truly "going forward."

Several ladies had to wait for the night train, so had the pleasure of visiting in the homes of these hospitable people. The women of our association are busy for the Lord and loyal to His cause, but we regret that some of our churches have not societies, and all societies have not a larger membership.

Will not the other societies that are engaged in this work report through the columns of The Record? Let us "Go forward" and believe and live our Union motto: "The people that know their God

shall be strong and do exploits." Francis Rowe Dickens.

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Week End Rates (tickets to be sold for Saturday evening and Sunday morning trains, good returning Monday) will remain in effect until further advised.

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Gloster.

In the letter to the Association of the Galilee Baptist Church of Gloster it was noted that the additions to its membership during the year were 95 and the net gain 84, which is possibly greater than any previous year in the history of the church. The offerings have been large considering the stress of the times in money matters.

Mrs. Read, the pastor's wife, is much improved in health and was able to attend the Association.

The recent storm did a little damage to the house of worship as well as the pastor's home, but fifty dollars will make all good again.

The wife of Rev. J. R. Johnston, of the Gloster Baptist Church, has been and is very sick, though there is improvement noted this week. Bro. Johnston has had to be at her bedside constantly for more than two weeks.

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Deaths.

L. Carter.

D. L. Carter was born Nov. 5, 1852, and passed to his reward September 18, 1909. He was a son of A. R. and Sarah Carter, thus being a member of one of the most honorable families of Mississippi. Twice married he leaves eight children, six by the first wife and two by the second. Bro. Carter was converted and joined H. B. Baptist Church when about twenty-two years of age. Perhaps the most beautiful tribute to his memory is that of his neighbors, many of whom say "he was a great peacemaker," which places him among those of whom Jesus says: "Blessed are the peacemakers: for they shall be called the children of God."

The writer delights to record the above testimony to the memory of the departed brother, and also to join the many friends in Christian sympathy for the bereaved ones.

Sincerely,
J. L. Low.

Ellisville, Miss.

Mrs. Mabel Wesson Hayes.

(in appreciation).

On the 16th day of September Mrs. Mabel Hayes, only daughter of Rev. E. L. Wesson, entered into that broader and better life which awaits the children of God. I have about learned not to say that a Christian died. I always think of that remarkable saying of D. L. Moody: "One day you will see in the papers that D. L. Moody is dead. Do not believe it. That day I shall be much more alive than I am today."

Mabel Wesson was my pupil. I had the pleasure of presenting her Blue Mountain College diploma and afterward of having her a member of our music faculty.

Nothing higher can be said than that she was true in every relation of life. When news of her passing came, Mrs. Berry, our lady principal, said, "Blue Mountain College had never had a girl that was truer to every duty than Mabel Wesson. School work, church, Sunday School, prayer-meeting, mission society—everywhere she was true to duty."

About a year ago she was happily married to Dr. Hayes, a modest, cultured, successful Christian physician. As a wife she was devoted and helpful—reaching that

beautiful ideal portrayed in God's Word: "The heart of her husband doth safely trust in her. . . . She shall do him good and not evil all the days of her life."

As a pastor's daughter she had been greatly helpful to Brother Wesson in his work. In the choir, in the Sunday School, with the young people—everywhere her consecrated leadership was felt. On the day of her funeral the State senator from this district said to me, "Our whole town is feeling the shock; every man I meet on the street seems to share the bereavement whether he be of the Baptist church, some other church, or no church."

It was indeed a sad day in the pastor's home at New Albany, but we know it was a glad day for "Miss Mabel," in her Father's home on the other side. She rests from her labors and her works do follow her.

Bro. Wesson and his wife and Dr. Hayes are sad beyond all measure or expression, but, thank God, they all know how to trust their heavenly Father implicitly and they are showing a Christian faith and resignation such as I have seldom if ever seen before. It strengthens my own faith to see it. Mrs. Hayes had just become a mother, and left twin infants—a boy and a girl. They are beautiful and well developed. Let us pray that they may be spared and that Bro. and Sister Wesson and Dr. Mayes may find great comfort and joy in seeing them grow into such Christian character as will honor their mother and her God.

B. G. Lowrey.



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